. . . THE UNITED CHURCH Observer

OLUME 15 NOVEMBER 1, 1953 5 NUMBER 17

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liss Po Hi Pak omes to anada

.M.S. Scholarship Aids orean Girl

NET C. COATES
sociate Missions Executive Secretary
nd) Secretary Scholarship
mmittee

Miss Po Hi Pak, a young Korean oman, a graduate of Ewha oman's University, twenty-two ars of age, was doing an excelnt job a few months ago in the ices of UNCACK (United Nations vil Assistance Command, Korea) Pusan.

She and the friend with whom e lived were greatly concerned out the homeless boys roaming e streets and countryside and eading toward a life of crime. he two young women offered a ome to several of these children, ien to two or three more, and ipported them at first from their wn funds. Over the protests of NCACK, she finally gave up her b in order to give all her time caring for the boys. Their living uarters became too small. She set er needs before various people nd groups. Dr. Helen Kim gave er a house. From the City Hall e secured rice rations. From the merica Foster Parents' Plan for Var Children she received some oney—$11 per month for each six boys. The children helped er grow bean sprouts to add to heir food supply. She appealed to ndividual people for clothing. The oys helped with the work of the ome. Today in Canada Miss Po Hi 'ak is the most recently arrived V.M.S. Scholarship student, studyng at the School of Social Work, Jniversity of Toronto, and the Jnited Church Training School. Before she left there were fifteen oys there, ages 4 to 15, only three f whom had ever been to school, ow on the way to future good itizenship. Her friend carries on vhile she is equipping herself for urther leadership in Korea.

It is a W.M.S. principle that cholarship students obtain the naximum education possible in heir own lands. Therefore scholrships are available for advanced study within the home country, as well as for study abroad.

The International Missionary Conference held at Willingen, Germany, in 1952 stressed the desirability of taking advantage of the opportunities afforded by the training and assistance programmes of Governments, the United Nations and specialized Agencies. Students in great numbers are going abroad under these agencies. Whether Christian groups overseas, both missionary and

(*Continued on page* 28)

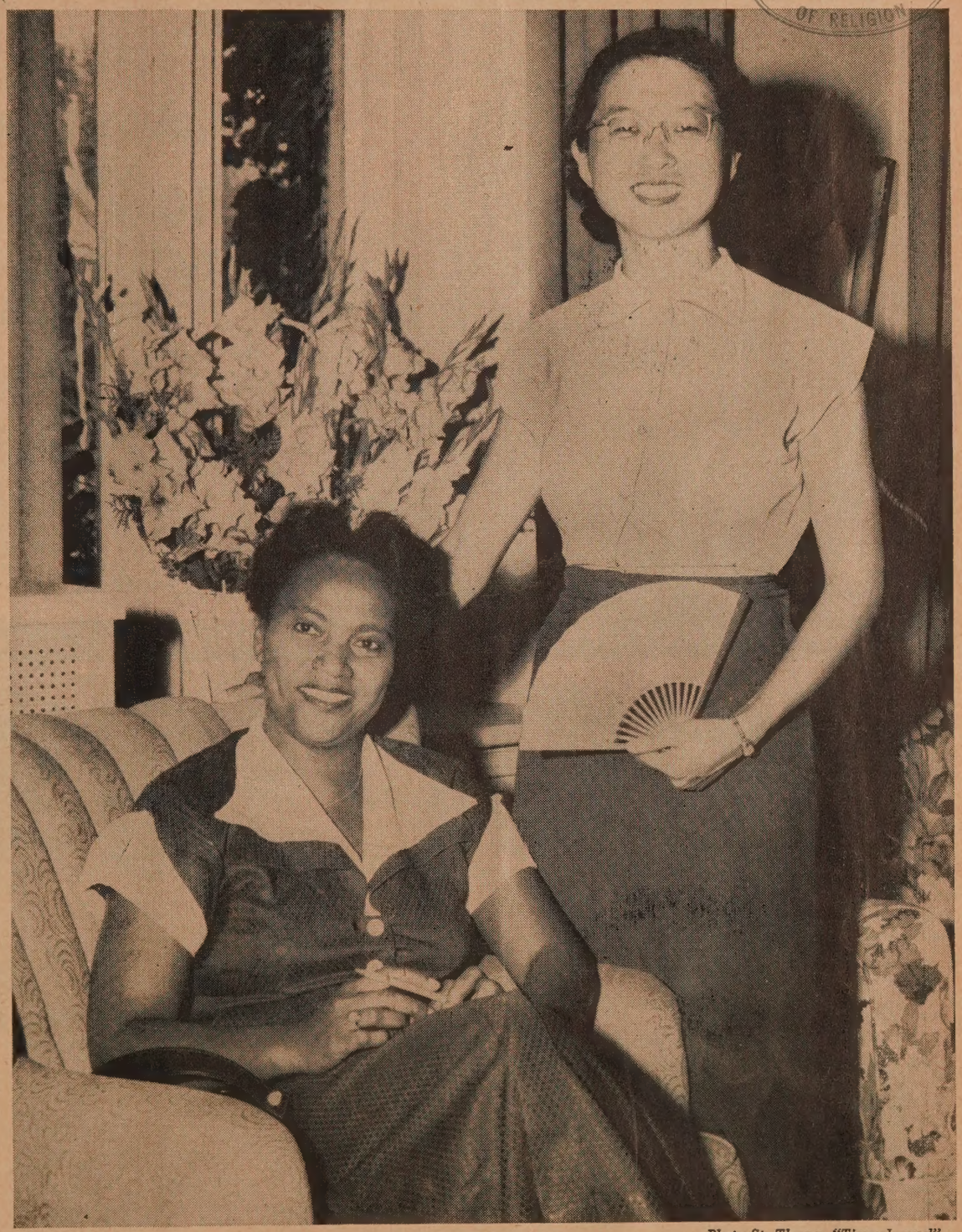

Photo St. Thomas "Times-Journal"

Two W.M.S. Scholarship students took part in a recent School for Leaders at Alma College, St. Thomas, Ontario. Seen in the drawing room during an intermission in classes are Miss Mae Grant of Jamaica (seated) and Miss Yung Chung Kim of Korea. Miss Grant, a teacher at Knox College, Spaldings, Jamaica, will observe Educational methods. Miss Kim, doing post-graduate work towards a Master's degree at the University of Toronto, plans to teach on her return to Korea.

The story of the Woman's Missionary Society is found on pages 1, 3, 12, 13, 14 of this issue.

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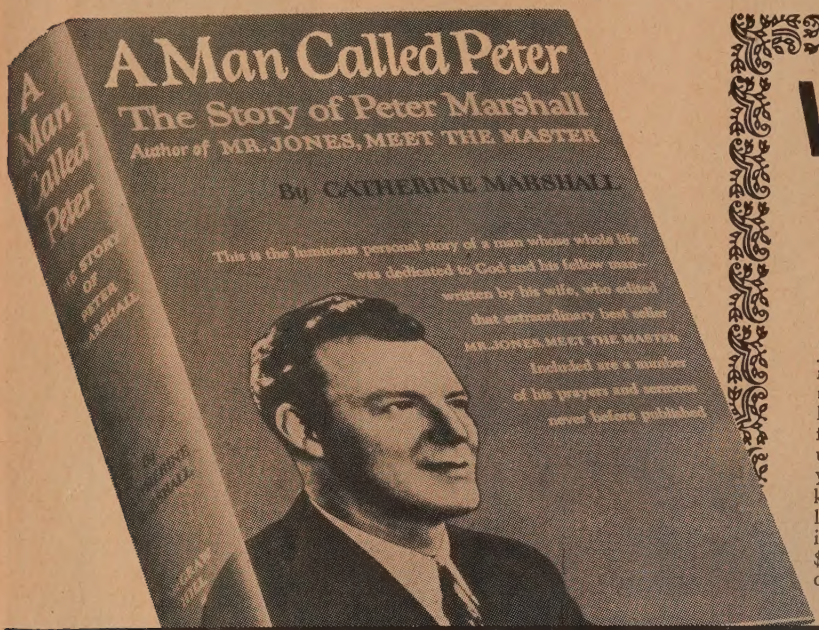

Who Was This Man

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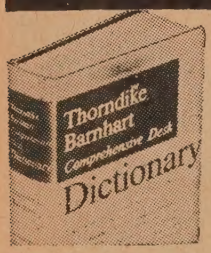

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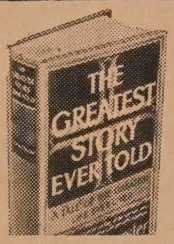

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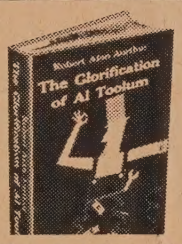

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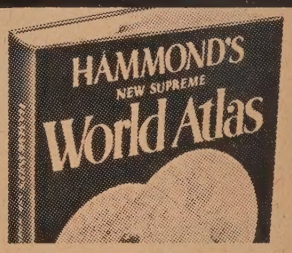

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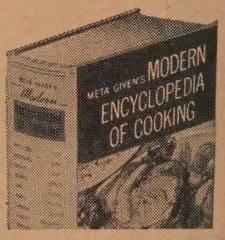

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The Church in Action

NEXT ISSUE
The Woman's Association

oreans Rise bove Conditions

TH TAYLOR
erseas Executive Secretary W.M.S.

espite Suffering There Is aughter and Song

I landed in Pusan, South Korea, st week and immediately plunged to the turmoil of life in this owded, suffering land. The reets were filled with men, omen and children. Military as ell as civilian vehicles added to hat looked to me like confusion orse confounded. It was a hair-ising experience to drive through ese narrow, crowded streets at ven a reasonably moderate speed. ime after time I was certain that edestrians would be killed, but quick jump or a swift twist of e wheel would save the situation. takes a steady hand and calm erves to drive in Pusan!

The purpose of my visit to orea this time is two-fold—first, rough the kind assistance of NKRA (United Nations Korea

In the Widows' Home in Pusan, aided by our missionaries, a group of women are seen at work. Mrs. Kyung Min Kim (seated left corner) is in charge. (Story on page 19)

omes of refugees on Ko Je Do. Picture was taken from gate of Prisoner of of War Camp.

econstruction Agency) to see elief work and learn something relief needs in Korea, in order bring this information to the nited Church Committee on verseas Relief — and second, to isit our missionaries here and e something of the work of the hurch and the Christian insti-tions with which our United hurch is connected through the ork of the Woman's Missionary ociety and the Board of Overseas issions.

The Children

The needs of children, especially rphans, claim attention. They are mong the most pitiful sufferers om the havoc of war. 46,000 are orphanages. To these institu-ons the Korea Civil Assistance ommand, which operates under the U.S. Army, provides a rice ration of about a pound per person per day, as well as powdered milk through the South Korean Gov-ernment. Clothing is also distrib-uted to them by KCAC in the same way by certain voluntary agencies. The used clothing sent to Korea under The United Church of Can-ada Committee on Overseas Relief is distributed through KCAC, so part of it goes to orphanages. It is estimated that there are more than 10,000 children in need of care still outside of orphanages.

I have visited two of these orphanages in Pusan. In one, which had 130 children, there were fifty babies under a year old, in tiny wooden cribs in one room. The Home was terribly over-crowded and poorly equipped, which is the case in all of these institutions. Some of the babies were suffering from serious mal-nutrition. To see such children pulls at one's heart-strings and recalls to mind the words of Christ, "It is not the will of my Father who is in Heaven that one of these little ones should perish."

(*Continued on page* 19)

THE MINISTRY OF HEALING

The W.M.S. Hospitals

ISABEL LOVEYS
Home Missions Executive Secretary

"Why did any Church in Canada feel it necessary to build, equip and operate hospitals?" This may be a fair question today, but 35 years ago community health ser-vice as a whole was in the earliest stage of development, and it was at that time that the Church, through the Woman's Missionary Society, built the largest number of its hospitals. The requests came from Presbyteries because of the appeals from ministers in isolated areas where the need was great.

Today the Government sees its responsibilities and comprehensive health programmes have been undertaken. However, in co-opera-tion with the Government, the Woman's Missionary Society still continues to operate nine hospitals and one hospital unit.

In British Columbia

Burns Lake in British Columbia makes the headlines today. The Alcan project and the aluminum development at Kitamat are near at hand and patients from this area are often found in our hos-pital. Trains used to come only three times a week, but now six days a week they steam into the brand-new station and Burns Lake

(*Continued on page* 19)

Nurse with baby outside the Mission Hospital at Burns Lake.

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REMEMBRANCE

Great Britain explodes another atom bomb in Australia; the French (armed with American equipment) make an all-out effort to end the war in Indo-China; the Korean prisoners hurl stones and refuse to listen to Red questions; Israeli diverts the Jordan in spite of American protests and shoots up Arab villagers; Tito prepares to march if Britain withdraws from Trieste. It is an interesting world we live in, but exciting and nerve racking.

It is not the kind of world though that the boys who died at Vimy, Ortona, Falaise had envisioned. In our naïveté, perhaps induced by scientific propaganda, we thought when "the world was made safe for democracy," when the German dictatorship was abolished, the threats to world peace would be removed. In that faith, and for its achievement, thousands of our boys gave their lives.

Having failed twice in a generation to achieve peace by force of arms it would seem that apart from the wilfully blind, or those who have some ulterior motive, no sane person would even for a second consider the application of force to the settlement of international disputes. But the world is shell-shocked. It is suffering from jitters. Prospects of a Third World War are openly canvassed. Nations fear each other and vie with one another for bigger and more deadly weapons. In a world that is trigger-happy anything may happen. Any day a gun may go off.

It takes a long time to get over a case of "nerves" and recovery may be delayed permanently unless the patient is protected from worry, anxiety, excitement and emotional disturbance. In the international area every effort should be made to calm fears, reduce tension and encourage mutual trust and international good will.

It is here that the daily press has a heavy responsibility. Screeching headlines may attract readers and sell papers, but they may easily add to national nervousness and anxiety. We were in an American city recently when the siren wailed out its weird whistles and the great throbbing metropolis came almost to a standstill. Cars pulled to the curb, fire apparatus tore to predetermined stations; tents were erected for first aid, pedestrians were herded into shelters, and in some a sample meal was served. Maybe that is the thing to do. The democracies were caught off guard twice in the past quarter of a century. Yet it was hard to escape the feeling that all this had an emotionally upsetting effect on the citizens. Magnified a thousand fold if it was repeated across the country, such exercises might easily provoke a state of national hysterics.

On Armistice Sunday most of our ministers will be preaching Remembrance sermons. A sermon on Isaiah's injunction, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength," might provide a much-needed antidote to the prevailing mood.

A NEW RESIDENCE

Pine Hill Divinity Hall, Halifax, N.S., has embarked on a new building project. A new residence is to be built. The present building which has served many generations of students has had its day. It is planned to erect a modern residence on the site of the present one. Friends of Pine Hill across Canada are being asked to contribute the initial portion of the building fund. Next February a general appeal will be made to the Church as a whole. Pine Hill is an old historic college which has sent into the work at home and abroad many influential leaders and will continue to do so. This new venture deserves the generous support of the whole Church.

A NEW FAITH

Forty-four years is a long time in any period, but in historical and scientific development the past forty-four years are important beyond compare. Dr. Nathan Pusey, the new President of Harvard University, Cambridge, Mass., addressing the opening convocation of the Harvard Divinity School a few weeks ago, said that not since 1909 had any member of the faculty of the University taken part in a ceremony in the Theological College. This is indicative of the drift from religion which all too often has marked the institutions of higher learning during the past half century.

Dr. Pusey said to the future ministers: "We have not been well taught about religion and there is, as a consequence, a very widespread religious illiteracy and correspondingly little religious practice." He continued: "However, I do not want to imply that knowledge is all that is lacking. I think it is, rather, faith." He told the students who were to be future ministers they stand "in the centre of the fight." He said: "Our need is not for a religion of the future but for a religion now," adding that "a paralyzing disbelief has, in considera measure, taken the place of the vigorous creative faith."

The new President said that our preoc pation had been largely with the secu world and it had failed to satisfy. He that now "our most gaping need" is not leadership "in increased industrial might more research facilities, but in relig knowledge and even more in relig experience."

Dr. Pusey called for a new faith, not for tomorrow but for today. He decl that if we neglect a consideration of ultin things they will rise up in perverted distorted forms. "We need to know, but need also to believe, and what we w especially to do is to believe knowingly with conviction."

We have quoted extensively from address for we believe it one of the r important to be given in many years. have been waiting for someone in autho to speak with some sense of urgency vision and to give expression to the satisfaction of men and women everywh with the easy-going philosophy which dominated our thinking for a generat Dr. Pusey has done that. There will be in our universities and colleges who h failed to find spiritual satisfaction in t preoccupation with the material world will rejoice in his leadership.

The emphasis which Dr. Pusey put faith and experience is something theolog colleges and leaders of religious educa should heed. Unless this is done the spiri leadership of a world hungering and thirs for it may easily pass into the hands of ot quite outside the Church.

OUR FATHER'S BUSINESS

One of the most effective booklets t issued by the Missionary and Mainten Department of The United Church Canada is just off the press. Printed on class paper, with a comprehensive dis of pictures describing every phase of Church's far-flung enterprises, it is attractive and informative. We predic great demand for it. There is an ad feature, 35 mm film strips with 64 fra have been prepared based on the materia this book, which is called *Our Fath Business*. They are available without ch to any Church from the Presbytery Miss ary and Maintenance Convener.

THE PLAN

The Observer Every Family Pla being adopted by a steadily increasing n ber of congregations. Up to the present congregations have enrolled with 78 families. The press run of this issue 112,000.

IARY FOR THE MONTH

·ottish Letter

NICHOLSON, Dunoon, Scotland

The increasing number of trans-ıantic preachers is an enrich-ınt of the Scottish pulpit in mmer. Such men are real bassadors of the new world d redress the balance of other llar-drunk travellers. My wife s able to hear in spacious ellington Church, the Rev. P. P. liott of New York, Editor of ıt independent and thoughtful per, **The Presbyterian Tribune.** sped his arrow straight to the ntre of the target and was sponsible for sending me straight my Bible and re-reading that mortal if surreptitious interview th Nicodemus. Dr. Elliott is a and corrective to the deluge newspaper McCarthyism which ıds its easy way into our columns.

° ° ° ° °

Next came a visitor to Dunoon, e Rev. Alex Robinson, who had e far-away look of the Prairies his blue eyes. Comes from near randon. Forty years since Mr. obinson crossed the Atlantic. He ves life amid the snow and heatfields of Manitoba. I had a ıt of questions to ask him. "No, e wouldn't like to live here." Yes, a prairie minister can have deeply satisfying life."

° ° ° ° °

Followed the Rev. Dr. MacInnes f Chicago. I missed him, so I uote my wife, who said: "Now e was a man. Informed, mellow, nforgetful of the elements which onspired to shape him, and withal ne who had triumphed over dire iversity." It isn't often that I nd my wife so enthusiastic.

"You know these Americans ave something," she said.

"Evidently," I replied.

Rev. Robert Barr, Toronto

The sad news of the passing my old Capetown colleague, obert Barr, has just come. Mr. arr was on a visit to Glasgow om Toronto, where he ministered the Knox Church. He was joint-litor with me of the S. African eader, and revealed himself as a an of great talents and real nsecration. He graduated in a ottish University, but it was the niversity of Hard Knocks which ally chiselled him into the fine strument he was. He was hap-est when breaking a lance for e underprivileged, and his mpaign against the dead-end-ualor of an African location ncifully called "Windermere" as the start of a progressive ean-up. His fecund output of ticles and addresses was always mystery to me. I found scores Barr's Tracts when I visited e Springboks in N. Africa, and any a lad has found safe anchor-e through him. Like Wesley, e world was his parish, and the orld will be the poorer through s passing.

Tell Scotland

Dropping in at a Press Confer-ice in the Church Offices at Edinburgh last week I found the Rev. Tom Allan full of plans for coming evangelistic effort. He has been freed from his parish for full-time work and he kicks off with a "Tell Scotland" campaign, helped by the Rev. R. Falconer of the BBC.

"Why 'Tell Scotland'?" asked a reporter.

Tom Allan took out his New Testament. I knew what was coming.

"Tell John," I said.

"Correct," said Mr. Allan as he proceeded to read the reply of Jesus to the perplexed query of John. It may have satisfied the reporters, but I must confess it sent me away thinking. Can we Tell Scotland, that "the blind

(*Continued on page* 24)

National Film Board Photo

Prime Minister Winston Churchill of the United Kingdom views the Book of Remembrance in the Memorial Chamber of the Parliament Buildings, Ottawa. Accompanying him are Hon. Wishart Robertson (left), Senate Government leader, and Prime Minister Louis St. Laurent.

A Prayer Against War

O LORD, since first the blood of Abel cried to thee from the ground that drank it, this earth of thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by thy holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them nonetheless with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valour of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples. Amen.

Walter Rauschenbusch,
Prayers of the Social Awakening.

Unhappy Rumbles in the Capitol—

Washington Letter

SAMUEL W. IRWIN

Not Everyone Content

The unhappy rumbles against the United Nations now so often heard, and the skilfully directed innuendoes from this and that type of organization recalls the attack by Senator Henry Cabot Lodge against the League of Nations of the 1920's. Perhaps his grandson, now the U.S. Republican representative in the U.N., is doing much to atone for the world damage of the elder Lodge.

The Washington Post recently printed a review of a biography of the first Lodge by John A. Garraty of Michigan State University that indicates how bitter and killing political strife may become. Mr. Garraty quotes this letter from Mrs. Woodrow Wilson, of Feb. 4th, 1924, to Henry Cabot Lodge, Republican leader in the Senate—"I note in the papers that you have been designated by the Senate as one of those to attend the funeral services of Mr. Wilson. As the funeral is a private and not an official one; and realizing that your presence there would be embarrassing to you and unwelcome to me, I write to request that you do not attend." This was a sort of closing of the tragedy of that period.

There is at this writing no such belligerency, but the two parties, Republican and Democrat, are squaring off over against the division line for 1954 congressional election. Democrats hold that Big Money (with eight millionaires in the cabinet, and one plumber, now resigned) is fashioning the national set-up of tomorrow, and that the little man will be crowded uncomfortably. The Republicans in turn, though worried over the gentle sag in business and the decline in the income of the farmer, claim that the case is greatly exaggerated.

Sentiment Nevertheless Lines Up

Dr. Henry M. Wriston, President of Brown University (Methodist head in a Baptist University) recently opening the 190th year of the institution, so says a despatch from Providence, R.I., told students that Congress has the right and power to "investigate" but Congress has an "overriding obligation to legislate" while the country faces problems such as those of today. He pointed out "the helter-skelter tax system; the controversial labour act (repair of the Taft-Hartley Act was vastly talked about but not handled); the fantastic method of selecting committee chairmen (by seniority) and a self-defeating farm programme." He concluded, "There is plenty to do without looking under beds to find lurking communists."

(*Continued on page* 24)

Cornerstone Laid

The cornerstone of the new Northlea Church, in Leaside, Toronto, Ont., was laid on Sunday, September 20th, by Rev. Donald C. Amos, the minister. Mr. W. G. Rice, a Charter member of the congregation, presided. Because the building is being erected in Coronation Year, that fact is being commemorated on the stone. The ancient Christian symbol of the Orb and the Cross which will be placed on the spire was used in the Coronation ceremony and is presented with the words "When you see this Orb set under the Cross, remember that the whole world is subject to the power and Empire of Christ." Mr. C. B. Routley presented the box containing historic enclosures.

Greetings were brought by Mr. Ralph Mills, President of the Toronto Home Mission Council; from Rev. C. A. Myers, D.D., founder of the congregation; Dr. Crossley Hunter, and Mr. J. Bruce Wilson, Charter Member and Chairman of the Building Committee.

Rev. Donald C. Amos, the minister, is shown above laying the cornerstone of the new Northlea Church, Leaside, Toronto.

Church Opened

Homedale Church, St. Thomas, Ont. The fast growing residential sub-division of Homedale, in the south-eastern section of the city of St. Thomas, Ontario, has an attractive new United Church building to serve the families in the area. It was opened with a public service of worship at a Charter Members' Night on Wednesday, Sept. 16th, and dedicated the following Sunday morning by Rev. W. G. Rose, who divides his pastoral duties between the new congregation and St. Andrew's Church, St. Thomas.

Over 60 charter members were received at the initial service—14 by profession of faith and the rest by transfer. Their names were inscribed on a Church Roll that was deposited in an "historical stone." This was the last piece to go into the building, and it was set in place during the service by C. K. Fry, a member of the original Presbytery committee that launched the project, and Arthur Cooper, a member of the congregation's provisional trustee board. Mr. Cooper not only fashioned the stone, but also built a handsome pulpit for the new Church.

Present to bring greetings on behalf of the General Council and also to give the main address, was Rev. S. B. Stokes, D.D., London, Superintendent of Extension and Home Missions for Hamilton and London Conferences. Dr. Stokes exhorted the new congregation to remember they were part of a great Church and of a "great fellowship of Christians" the world over. He urged officials to get to know the Church laws as a means of getting on better. Greetings were brought from London Conference by its treasurer, Rev. A. E. Duffield, and from Elgin Presbytery by Rev. E. J. Robertson, its chairman. At the dedication service, September 20th, the minister was assisted by the Mayor of St. Thomas, T. H. Currah, an official of Grace Church, and officers from sister Churches.

The new Homedale Church is built of cement block, attractively painted over, and is 24 x 42 feet, with seating capacity for over 100. Erected at a cost of $13,500, and financed by Elgin Presbytery through its congregations, it is planned as the first unit of a building that can be enlarged as required. It is strategically situated between a comparatively new public school and a general hospital now under construction at a cost of four million dollars. S. L.

Central Church, St. Thomas, Ont., Rev. E. J. Roulston, minister. Six brass collection plates were presented on Sunday, Aug. 30th, as a memorial to Robert Barkwell, a devoted member of the congregation for over 60 years, who died Sept. 13th, 1952. The presentation was made on behalf of the family by a grandson, Rev. G. E. Barkwell of Chapleau, Ontario. The plates bear the inscription: "God loves a man who is glad to give." They were accepted by the minister, who spoke on the subject "What religion can do for us." What it could do for Mr. Barkwell is reflected in the service that he gave the Church he loved so well. W. G. L.

Photo St. Thomas "Times-Journal"

An "historical stone" containing the names of over 60 charter members of the new Homedale United Church in suburban St. Thomas, Ontario, was set in place at an opening ceremony September 16th, after the membership roll had been deposited in it. C. K. Fry, of the original committee of Elgin Presbytery that launched the project, and Arthur Cooper, of the congregation's provisional trustee board, set the stone in place. With them in the picture (left to right): Rev. A. H. Johnston, chairman of extension, Elgin Presbytery; Rev. W. G. Rose, minister of the Church; Rev. E. J. Robertson, chairman of Elgin Presbytery; Mr. Fry, Mr. Cooper, Rev. S. B. Stokes, D.D., superintendent of extension for London and Hamilton Conferences; Rev. E. J. Roulston, past chairman of the Presbytery extension committee; and Ralph Foster, chairman of the congregation's provisional board.

Religious Forum Over Air

The Radio Committee of London Conference is again c ing out a comprehensive b casting programme over 1 stations. Among these is "A F on Religion" which will be wat with great interest. It is h over Station CHLO, Tues 7.30 p.m., E.S.T.

Nov. 3—"Should a Church m ber be different?" — Ma Couples' Group; Rev. G. Birtch.

Nov. 10—"What About Mod Drinking?" — Family Gr Rev. S. J. Kitchen.

Nov. 17—"Is One-tenth Enou —Laymen's Group; Rev. N MacKenzie, Burgessville.

Nov. 24 — "Do You Ever Guilty?" — An "Experie Group; Mrs. W. H. Pike, I ton.

Dec. 1—Open—A programm be developed out of the res ses to the above.

Dec. 8—"Civil Marriage or Ch Marriage?" — Youth Gr Rev. Anne P. Graham.

Dec. 15 — "Were Our Pa Wrong About Sunday?"—I ily Group; Rev. S. J. Kitch

Dec. 22 — "What Does Y Expect from the Church Youth Group; Rev. Ann Graham.

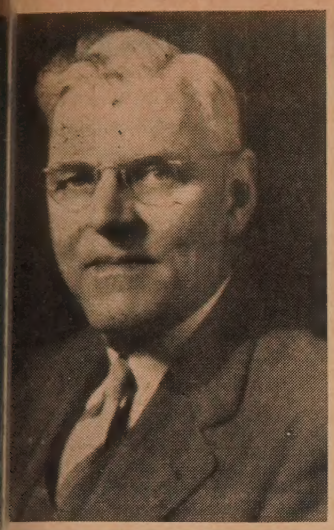
Dec. 29—"How Do You Pray "Experience" Group; Mrs. H. Pike.

St. James' Church, Parry So Ont., with Rev. Norman J. Tho minister, during the mont September had an elaborate ject of redecorating the Ch The session of St. James' lately approved another cand for the ministry to come this congregation. At the mor service in St. James' Church Sunday, Sept. 13th, Mr. Law Gilchrist was received in his Church as a candidate for ministry. G

Northminster, Osha Moves to New Chur

On August 30, 1953, the N minster congregation, Osh formally opened their new Ch with an impressive ceremory. H. A. Mellow, the minister, at the former Church with heads of various departments the choir and a procession formed to march to the new b ing. Arriving at the new Ch Ewart Cornish performed the mony of knocking at the and asking permission to from the Building Committee Wesley Langmaid, Chairman, comed the members of the pr sion and gave permission to the new edifice. The min preached a special sermon. Frank Whitely assisted Mr. M at the Communion Service.

PEOPLE



Dr. J. W. Decker

r. J. W. Decker) Lecture

Dr. John W. Decker, Secretary the International Missionary ncil, will deliver the R. P. cKay Memorial Lectures this nth in the four United Church eological Colleges in Western nada.

Dr. Decker is internationally own as a leader in the world ssionary movement. A mission- in China for fourteen years, served later as Secretary of American Baptist Foreign ssion Board. Since coming to present position in 1943, he s travelled extensively in every ntinent and gained a broad owledge of the world Church.

The MacKay Lectureship was ablished in memory of the late . R. P. MacKay, for many years cretary of the Presbyterian ard of Foreign Missions. Its rpose is to bring information d challenge to theological students on some aspect of Overseas Missions. Last year's lecturer was Rev. Jesse H. Arnup, D.D., who visited the four Theological Colleges in Eastern Canada.

Dr. Decker will give three lectures in each college. The topics announced are: "Overseas Missions in a Changing World," "The Continuing Missionary Obligation of the Church," and "New Emphases in Missions."

The dates for the lectures are as follows:

United College, Winnipeg, Man., November 10, 11

St. Andrew's College, Saskatoon, Sask., November 12, 13

St. Stephen's College, Edmonton, Alta., November 15-17

Union College, Vancouver, B.C., November 19, 20.

Following the lectures, Dr. Decker will be in Toronto from November 22nd to 24th as guest of the Department of Overseas Missions of the Canadian Council of Churches. He will preach in St. George's United Church on Sunday morning, November 22nd, and at Calvary Baptist Church in the evening. During the next two days he will meet with the faculty and student body of the four Theological Colleges on the University campus.

The Canadian group attending the Yale Summer School of Alcohol Studies. Five were United Church members. Back row: Herbert A. Allard, Calgary; Robert E. McLellan, Toronto; Dr. Ross C. Eaton, Sackville; front row: A. F. Baker, Newport Landing, N.S.; Miss Betty McDonald, Toronto; M. Ross Mounce, Winnipeg; A. W. Cowley, Vancouver; Miss Alberta M. Rasmussen, Gwynne, Alta.

Mr. Donald Reid, newly elected Chairman of the Atlantic Christian Training Centre. Mr. Reid is well known as the former National President of our Young People's Unions. He was recently elected to the important post as Chairman of the fourth Christian Workers' Centre which will serve the Maritime and Newfoundland Conferences.

The Barons Folk Did It Again

Angola Notes

AL KNIGHT

Yesterday I received a notice that a new 4-disc plough has arrived at Bela Vista. The folks at Barons, Alberta, who sponsored The Big Red Ox have raised more than enough for this purchase that is over and above the cost of the tractor. This is the plough that will break another 60 acres this year at our Cavangu Leprosarium, another 40 here at Dondi, and I hope 60 or more in two or three of our pastoral centres. We are experimenting this year with Church Farms in a few pastoral centres. They are community projects. I have offered the tractor and our plough to any centre this year that will provide ten yokes of oxen on a selected day. Those who do not have oxen will come with their hoes. The school children will help with the seeding, the hoeing and the harvesting. The produce will be used to pay the salary of the pastor and of other Church workers. During this past year some of the pastors received their salary four months in arrears and some of them have not yet received it. The amount involved must seem infinitesimal to you people—just $12 to $15 a month.

The Big Red Ox finds new work to do every month. We broke over 100 acres of land last year in a matter of some 40 days, most of it at the Cavangu Leprosarium to help the lepers to feed themselves. We are grinding all of the meal for the hospital, making special

(*Continued on page* 26)

e congregation of Northminster Church, Oshawa, Ontario, Rev. H. Mellow, minister, in procession walk from the old to the new Church.

THEY SANG IN KOREA

DONALD MACLEOD, U.S. Correspondent

(During the month of July, the Princeton Theological Seminary Choir toured Korea. Here are some impressions by one student as told to your correspondent.)

With engines wide open, the huge "Globemaster" sped down the runway, and then slowly climbed into the blue. We were heading West across the Pacific for the Far East — twenty-three of us, members of the Princeton Theological Seminary Choir, with our director, Dr. David Hugh Jones, and his wife. We were the guests of the U.S. Department of Defense, the first religious group to serve the men in uniform in the Far East.

For fifty-three days in Japan and Korea we were to live in an utterly different world from the peaceful tree-shaded campus of Princeton Seminary. We were to sing 113 times to audiences such as we had never seen before. They were sick and wounded men in military hospitals, groups of soldiers seated on ammunition boxes near the front lines, sailors on the deck of a big navy cruiser, GI's in camp theatres, chapels and service clubs, radio audiences for the Far East Network, throngs of native people in mission hospitals, orphanages, schools and Churches, a Japanese-American Cultural Society, a "Youth for Christ" group in Tokyo. The largest group was 2,500 Japanese, addressed by Kagawa, and the smallest an audience of one, Larry Mansier from New Jersey, who was in an iron lung.

Impressions

Our most terrific impression was that of the hunger and poverty in Korea, a land desperately poor to begin with, and now ravaged by years of war. We saw women washing clothes in sewer water, naked children who kept alive by begging and stealing, old men carrying huge burdens on wooden "A Frames" strapped to their backs. We shall never forget the Widows' and Orphans' Home in Pusan, where we presented $2,500, the gift of Princeton Seminary students, nor the American Mission to Lepers in Taegu where we sang to 350.

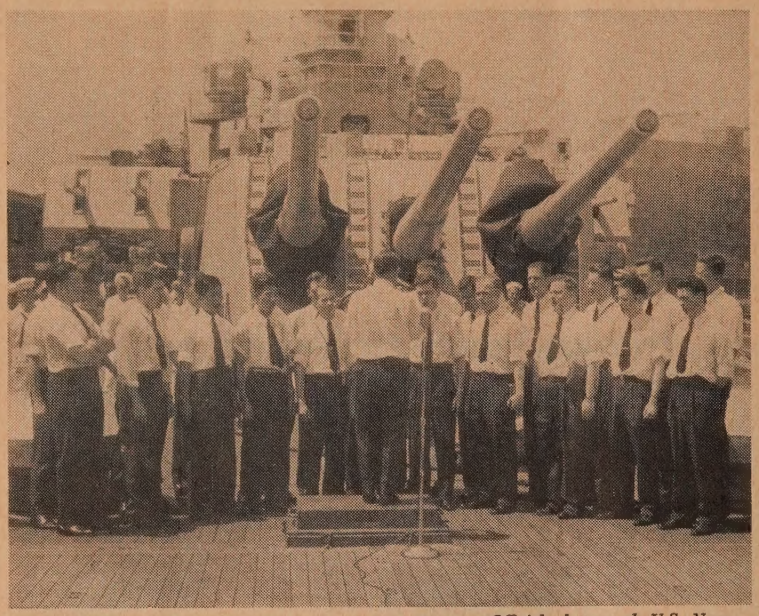
Against the background of poverty and suffering, the spiritual hunger of the non-Christians and the amazing faith of the Christians were utterly new to us who were accustomed to conventional and respectable "Christianity" at home. Everywhere, on buses, on trains, and in the streets, people would ask us, "Are you Christians?"

"Sit down, please," said a Japanese university student, "I want so much to learn about your religion." In twenty meetings in Japan, the audiences averaged over 1,000. There was the young Korean who, after becoming a Christian had been spurned by his parents, his brothers and sisters, and finally by his wife. Today he is studying for the Christian ministry. "Now, I realize," he said, "that through God I can do everything." One choir member summed up our impressions this way: "Would I have the guts and the faith to survive and witness for Christ in Korea?"

"Tell Them to Write"

Our main mission, of course, was to the men in uniform. The one-third of our choir who had seen military service already knew the language of the GI. The men particularly welcomed the old familiar hymns. "I used to sing in the Church choir back home," said a wounded man. "I want you guys to know how grateful we are." "It's a long time since I heard that kind of music," said another. "It makes you feel like the good Lord is right here inside."

It was a serious and sober group that landed on the airfield at San Francisco. We had lived through experiences never to be encountered in the Church in America or in a theological seminary. To many of us had come the call of God to the chaplaincy or the foreign missions field, and in the heart of every man there was a new awareness of what it means to be an ambassador for Christ.



Official photograph U.S. Navy

Princeton Theological Seminary Choir on deck of U.S. Destroyer "St. Paul."

Peter's Prescription

In Five Capsules

J. JAMES FAULDS, Portsmouth, Ont.

(2) Virtue

Peter's prescription for a tonic for Christians begins with faith, to which must be added virtue. "Supply in your faith, virtue."

Christian virtue may be described as the effort of believers in Christ to make explicit in their daily lives what is already implicit in their Christian faith, namely, a wholehearted devotion of themselves to Jesus Christ. This is very clearly brought out in Paul's earnest and affectionate plea to his Christian correspondents in Rome: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." The connecting word "therefore" shows that his plea is based upon that view of the gospel which he has been commending to his readers in the previous part of his letter: "The gospel is the power of God unto salvation to all who believe." When you realize what God in Christ has done and is doing for you, he says, in effect, present your bodies to Him, with thankful and loving devotion.

We may wonder, perhaps, why the body, rather than the spirit, is here singled out for presentation to God. The meaning would seem to be that in the very act of believing in Jesus Christ there is already a spiritual response. But the response which God seeks from us covers the whole of our lives, all we are, and have, and can do. The human body is the organ of personality. It is through our bodily senses that we become acquainted with the world of nature. It is through them that we enjoy life and carry on our daily work. Through them we are tempted away from God, and through them, when they are submitted to God, we may yet serve Him.

Hilltop Meditatio

W. T. F. JOHNSTON, Red Head, N

Some years ago while visit Scotland and the famous L Lomond, I was invited to joi party contemplating the ascent Ben Lomond. The purpose of s a climb was to see the sun r For a time, I thought it ludicr that anyone would want struggle up the side of a mount in the hours of darkness bef dawn, for the mere purpose seeing the sun come up. My s prise or astonishment was b when I thought of the Scot people, their love for the h heather and glorious dawns. S joined in the fun and the unacc tomed exercise to arrive at the for the breaking of day.

Most of the party had been before, but as I was a Canad and their guest, they were es ially anxious that I witness w they never tired of seeing. So th I stood, all tired out, but ready join them in the wonder of it

Kipling, in his expressive l guage described a sunrise a coming up like thunder. T morning we witnessed the maje of creation in action, and, at t moment, I knew what the p meant fully and completely. not only saw with our eyes, with our souls. I am sure we m all have thought of those lines the creation story: And God s "Let there be light, and there light." Since then, for me to wa a sunrise or sunset is a religi experience.

If we want to go to extre heights, we must travel to great mountain ranges of world, or, we can fly in aeroplar By these methods we get a v which is wonderful indeed; much of the detail of nature lost in distance. Better to con our meditations to the lo heights, where the scope of vis is within range of detailed bea

There are many such places every land and section of count For instance, Green Hill Lool in Pictou County of Nova Sco Here you can see the forests farms for twenty miles or m in every direction. Distant tow lakes, bays and rivers come wit the scope of the eye. The check board effect of fields with th contrasting colours tell of n and his industrial presence. Fiel with the growth of after-gr look like mown lawns, and pea ful cattle dot the meadows n the habitations of man. Here i that we are far away, yet not far to see the distant scene wi out the sordid detail.

We are all familiar with saying: Distant fields are green He who coined those words their equivalent must have d some hilltop thinking. Strange, is it so strange, that so many us do that very thing.

The High Road

In this day of motoring, we f so many that are seeking to ge better view. They travel the Ga

(*Continued on page* 24)

reate in Me

For the Pharisees, an important t of religion was a sort of borate laundry list of the clean l unclean.

Such matters, Jesus suggests, not so much wrong, they are t beside the point.

For the Christian, life is not a g, perplexing series of circumnces, each requiring separate cisions about which is right and ich is wrong, which is "clean" d which is "unclean."

It was once well said of a local int, "There goes a man who is ing from the heart."

Living from the heart does not ean that a Christian escapes the cessity of thinking deeply and ell. It does mean that he holds few basic convictions, and carres on from there.

To lift up but one example, a sic Christian conviction is the eclaration that **God** is love. ould we serve God? Then we ust serve him in love, with love, r love.

It is not enough to say, I will ve God, if at the same time we arbor feelings of superiority to thers, and despise them. He who ays he loves God, whom he has ot seen, and hates his brother, hom he has seen, is a hypocrite.

And thus to Christian action: ach time the Christian is conronted with human need, he does ot ask, "does this person observe ll the rules I think he should bserve?" or, "does this hungry hild speak my language?" or, do these flood victims belong to y denomination?" or, "does this onesome newcomer have clothes, ar, house, as good as mine?" No, e Christian asks none of those ings, but moves forward **in love** —constantly and without fail— ecause **God is love.**

Living from the heart, holding st to the basic convictions, is e only reliable insurance against lling into evil ways.

There are hundreds of laws on the statute books of our towns, and thousands more in the legislative records of our country. Do we walk in constant fear that we will break one of them? Do we say to ourselves, "I must learn all those laws so I will not transgress any of them?" Of course not! We purpose to be honest, law-abiding citizens, and so we govern ourselves without fear of punishment.

As such we may earn the citation of "citizen with a good heart" or, more likely, citizen of good character — and it is the basic decisions that determine character.

Out of the heart (or should we say character?) come evil thoughts, murder, adultery, fornication, theft, false witness, slander.

Distasteful words, to be sure, but even more distasteful deeds! Our Lord knew well that the temptation to all these is ever present, even for people like ourselves, and even though we seem so secure to outward appearances.

The citadel is taken by the enemy within.

How shall we meet temptation? How shall we remain strong against enticement to easy evil and the allurement of sin? Will it be necessary to re-think our beliefs each time? When tempted to dishonesty or other wickedness, must we say, "I can go this far but not that far, for this far is clean and that far is unclean?" Shall we, like the Pharisees whom Jesus condemned, shuffle through a list of prohibitions until we find an exception that permits an elastic conscience?

We need not live so poorly.

Living from the heart, we possess the richness of Christian character. Thoughts spring Godward as the compass needle swings to the true North. Though the way be narrow yet it is broad enough for a Travelling Companion, the Good Shepherd who does not lead into temptation but beyond it.

"Create in me a clean heart, O God, and renew a right spirit within me."

Prayer

OUR HEAVENLY FATHER, Thou art worthy of all honor and praise. Thou hast set Thy glory above the heavens. We thank Thee for all Thy mercies. Thy tender mercies are over all Thy works. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Help us to pray aright in faith and in submission to Thy will. May we claim the promises in Thy word: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."

Grant unto us the spirit of repentance and of faith that our sins may be forgiven, that we may know we are the children of God, and that we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Send the power of the Holy Ghost upon us that we may be witnesses of Christ in doing Thy will to hasten the time when "the kingdom of the world is become the kingdom of our Lord and of his Christ." May we be faithful unto death and receive the crown of life; and the praise and glory shall be unto the Father, Son and Holy Ghost, forever. Amen.

—S. B. Turrentine.

DEVOTIONS

"Waters shall break forth in the wilderness."—Isaiah 35: 6.

Sanctuary

Let us put by some hour of every day
For holy things! Whether it be when dawn
Peers at the window pane, or when the noon
Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable!

—Clinton Scollard.

Temptation

Harry Emerson Fosdick tells of a man who confronted evangelist Dwight L. Moody with a tale of moral disaster.

Having narrated the harrowing facts, said, "Now, Mr. Moody, what would you do if you had got into such a situation?", to which Mr. Moody replied, "Man, I never would get into it."

That is to say, true religion is not simply an ambulance at the foot of a precipice to pick up those who have fallen over; it is a fence at the top to prevent their falling in the first place.

As the fine, familiar benediction of the Epistle of Jude puts it, "Now unto him that is able to keep you from falling."

Wisdom in My Secret Heart

Behold, thou desirest truth in the inward being;
therefore teach me wisdom in my secret heart.
Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.
Fill me with joy and gladness;
let the bones which thou hast broken rejoice.
Hide thy face from my sins,
and blot out all my iniquities.

Create in me a clean heart, O God,
and put a new and right spirit within me.
Cast me not away from thy presence,
and take not thy holy Spirit from me.
Restore to me the joy of thy salvation,
and uphold me with a willing spirit.

—Psalm 51: 6-12.

Peter Gordon White

Curiosities of Literature

The Harnessing of Pegasus

NEIL M. LECKIE

The prophet Elijah was borne heavenward in an equipage which by a witness of the scene was said to be the Chariot of Israel and the horsemen thereof; a later prophet, Mohammed, making a somewhat similar ascent, but on horse-back. There were four Apocalyptic steeds, one white, one red, one black, and one a pale horse the rider of which was called Death. In the same weird apocalyptic world there were horses out of whose lion-like mouths issued fire and smoke and brimstone. Horses drew the chariot of the Sun on its diurnal course, and dead heroes were carried on the backs of war-horses to the star-paved Valhalla, dwelling-place of gods. And there was the horse called "Pegasus."

How these other mere quadrupeds accomplished their voyage upward, no one knows, but the mild Pegasus, in addition to the usual number and conformation of limbs by means of which it could trot or gallop on the ground, was furnished with a pair of wings. And these wings or pinions, as one of its owners at a later date found to his sorrow, were attached so neatly to its spinal blade, and could be folded down upon its back so smoothly, that only with a critical glance could they be noticed. Of this winged animal, half horse, half bird, and its adventures, there were two chapters, the second only of these being mentioned here. As the poet Chaucer would sometimes write in his Tales, if any one wishes to know more than is in my pages, let him read the same book from which I take my story. As for Pegasus in the second part of his career, his chief duty was that of lending aid to the Muses when by one or another of these gifted maidens the appeal of human suppliant was heard, and inspiration given. The method followed seems to have been that of allowing favoured mortals to mount and soar high above human habitations, during which skyey flight, in some mysterious way virtue infused itself from this equine helper of the Muses into the soul of the rider, and there was one more poet, or bard, or a singer of songs.

This Pegasus had also a pretty habit of striking a stout blow of its hoof upon the ground, and of causing a spring of pure water to burst forth for the refreshing of thirsty poets. Once indeed, as a modern poet has recorded, this helper and favourite of the Muses had lost its way, and came wandering unrecognized into a modern village. There by a village pound-keeper it was taken in charge, and offered for sale by public auction. No one bought it, and the next morning it leapt high above the wall of its place of confinement, and flew aloft. But ere rising from the hill-side near the village, it gave one more blow of the hoof, and to this day there is a stream of water, perhaps to inspire some young village poet who was too youthful to know the worth of this visitor on the day it came and went.

Another Scene

But the chief modern appearance of Sir Pegasus was that in which he was sold by a needy poet for twenty pounds of sterling money in an English market, the purchaser being an English husbandman named Hodge. By this stout yeoman he was taken home and given a place in a stable with other horses. But presently poor Hodge found that he had been cheated of his twenty pounds, for no sooner had he fitted the harness on this newly purchased nag than in some way it succeeded in freeing its wings from straps and buckles, and up in the air it flew, taking its loaded wagon after it. Hodge shouts in anger and dismay at this sequel to his recent purchase, and his neighbours come rushing over at this curious sight, glad however to find Hodge safe on the level ground. Gazing upward at the flying horse and the dangling cart, they soon notice that it is coming down again, the weight of the load being too great for a longer flight. And just at this moment of the unusual occurrence along comes the village school-master to see what is taking place. And as this Pedagogue was a learned man he recognizes the flying horse as the Pegasus of which he had read in his school-books long ago. He tells his simple neighbours all about it, and at the end of his discourse he suggests that the useless farm horse be kept in its stable for a day or two until some better plan can be made for it. School-master comes back anon, pays Hodge his twenty pounds, has a shed built near the school, buys a rope or halter in length a thousand feet or more, to be attached to the neck of Pegasus for the purpose he has in mind. And every now and then he was to be seen assisting some favoured school-boy to mount his winged steed and ride skyward.

Passing within that golden sphere,
Where fancies haunt, and heav'n is near;

Where dwell imaginations rare,
As toward our common world they fare;

Where Puck and Ariel were born,
Whence faintly blows the Elfland horn;

Where grew the golden daffodils,
And sun-sets pour upon our hills.

And perhaps many other school-masters have done the same for other pupils, each in his own way. I could name two such teachers who performed this duty and imparted this blessing to me, long ago.

THE MUSIC MAKERS

82. Just Among Ourselves

Frederick J. Horwood

My dear junior friends:

Instead of a story, I am writing a letter to you all, including the 50,000 new readers of this column. Think of the stamps and note-paper I am saving. However, I have something important to say to those girls and boys who like music well enough to practise without being told to do so. I should like to be an elfin spirit, so that I could visit all of you in your homes. Perhaps I can if I try.

I am writing to you, Johnnie, curled up in dad's easy chair with Fido at your feet; and to you, Margie, with your auburn braids and a school tunic. You have just finished your practice for the evening, so after you have read this letter, go into the kitchen and get yourself the best lunch in the world —seven cookies and a glass of milk. That is what I shall do before long. I am writing to you, Pat, with your golden hair crowned with a light blue bandeau. I like your circular skirt, too. It isn't so long ago since you whispered a secret in the purple twilight of a spring evening, and now you have a baby sister with hair just like yours. I am sorry she missed the first prize at the county fair because she was too sleepy to smile for the adjudicator. This letter is for you, Joan, as you put your violin away after practice with the orchestra; and it is for the twins in a parson's home: you are surely two of a kind. I'd call you Pete and Repeat, because there isn't an extra freckle to tell you apart. I suppose if you were girls, I'd call you Kate and Duplicate.

I should like to invite our new readers to join the Music Makers' Circle of children and young people who have already made music one of the chief stepping stones to a nobler life. Our Circle is nearly four years old, and we have over 400 members, many of whom are linked together by an invisible chain of friendship across the miles. It doesn't cost money to join. Read the rules at the end of this letter, and think them over. Perhaps you can keep them all. At least you can try, and that will help you so much. You might like to have pen pals in other provinces, so that you can exchange letters, pictures, magazines, stamps and the host of things that girls and boys collect.

As you may have noticed, we have a story every month. Sometimes we go to bed, and in a few minutes we are in an English village with thatched cottages. Next time we go for a car ride and as soon as we go over the magic bump we are on our way to Bofindle to see Sally Cooper and her friends. She is like Peter I she never grows up. Neither her music teacher, Miss A crombie, who hasn't been a over forty for the past tw years. Then we drop in to see Bunnetts and the new baby there always is a new baby. I month I shall try to write ano Christmas story. Already we had three contests in melody ing, and it will soon be tim have another. I hope you e the excursions to fairy la Grown-up people don't believe places exist, but we know they because we have gone there finding a sycamore leaf, or so times on a unicorn's back, an have met the fairies of the Ca Low at midsummer time.

Now please read over the r carefully, and if you think could be a good Music Ma write a letter to me and tell m It will not be many years you are all grown up. I shal very proud to know that sev hundreds of you have passed sa through the years of childh and youth to become wholes Christian men and women.

And so to bed. Do you ever w letters at midnight? Of course don't; and if you know anyt about Willie Winkie, you remember that all good chil are in bed before ten o'cloc am afraid I am not one of t but I do try to be a good M Maker, and I should like to you as companions in this C of friendship. Now I shall do Mary did four hours ago: seven cookies and a glass of m

With all good wishes from friend,

Fred J. Horwoo

We welcome the following members of the Music Mal Circle. If you are the same ag any of these young folk, per you would write a letter to on them. Donna May (12), R.R. 5, Belleville, Ontario; Eliza Zurbrigg (11), 111 Mill St Ingersoll, Ont.; Gloria Quan (9), Campbellcroft, Ont.; Sa Forrester (16), Box Brighton, Ont.; Margaret Lan (8), 358 Wellington Street, Thomas, Ontario.

OUR PLEDGE

For girls and boys under 1

1. I will be loyal to my God, parents, my teachers, and friends.
2. I will learn to play or sing o the best music.
3. I will try to learn something and useful each week.
4. I will do something helpful someone else every day.
5. I may become very busy, bu will not complain of being tired
6. I will never use slang nor vul words, and I will refrain f those habits which would pre me from living a wholesome li

If you wish to become a M Maker, write me a letter telling your name and address, your age your birthday, and anything interest about yourself. I should like to hav snapshot of yourself if you have You will receive a certificate with pledge on it. Address your letters Dr. F. J. Horwood, "The Uni Church Observer," 299 Queen St. W Toronto 2-B, Canada.

rotestants in Quebec

: Institute at Pointe-aux-Trembles

IE PELLETIER, Montreal, Que.

hrough the gift of a New ament, which my maternal ıdmother read, my great-ıdmother, grandfather, grand-her and their children learn- that salvation is obtained through justification by good ks but "justification by faith" ered all connection with the ıan Catholic Church, and ɔite much persecution became ent Protestants. This was ut 1844. In 1846, Pointe-aux-mbles Mission School was ıded, where the children were cated. The descendants, num-ng about 170, have all been testants.

Iy late husband, A. D. Pelletier, ., K.C., until 17 years old, been a Roman Catholic—an han, brought up under most ful conditions, hearing of this sion School decided to attend There he became a Protestant, thousands have done.

ome months ago, a letter came my address, written by a ench Canadian Roman Catholic est, who during the last ten rs has been a missionary in sutoland (sometimes called ssuto), South Africa. The fol-ring are excerpts from this ter: "Of 22,000 natives about 00 are now Roman Catholics. are building a Mother Church l semi-boarding school to ommodate 300-400 pupils. We ve 20 other schools. The mission ool is the indispensable instru-nt for the foundation of the urch. Without the schools, the lure is complete. Give me a few lars. You will be pleased at the y of Judgment for the $5, or), or $100 that you place in missionary bank for your sal-ion, for the shortening of your e in purgatory. We will accept o amounts of $3.50 or $5 paid high masses." Wherever it sts, such are the teachings of man Catholicism. How can ests explain to these poor, orant heathen Scripture verses h as "For by grace are ye saved ough faith, and that not of rselves, it is the gift of God, of works lest any man should st"?

Dr. Marcel Pradverand, execu-secretary of the "Alliance Formée Mondiale," at the class 1952 visited the same country, suto. In a letter to a friend he s, "In Lessuto we have fewer n 20 white missionaries, where re are 750 white Roman Cath-missionaries, most of whom e from French Canada." Dr. dverand says Roman Catholic sionaries work directly against m. "For alas that is what the holic missionaries do. Think t." What a challenge! Can we rd to entertain a lethargic, chalant attitude to Protestant ssionary work in French ada?

pace forbids mentioning facts to prove that Roman Catholicism in this province—Quebec—is losing ground. Suffice it to say that in 1947 Msgr. Bernier admitted that French Canadians are not 99.7 per cent. practising Roman Catholics; rather 50 per cent.

In 1900, the Anglican, Baptist, Methodist, and the Presbyterian Churches were spending annually about $100,000 for French missionary work; in 1940, about $40,000. The riper the harvest, the greater is the indifference shown by us towards such important work. French Roman Catholic clergy are adamant in their attitude of "hands-off" in religious matters on the part of Protestants. Some United Church members wishing to be in their good graces want to acquiesce. "Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." Dr. M. C. Macdonald says: "We must not surrender our interest in that province"—Quebec.

European French Protestants—Huguenots — were the first white people to settle in the New World. A charter had been given them by the King of France. Later, Jesuits arrived and bitterly oppressed them. Who had the right of way? Should Protestants today lessen or increase their zeal for missionary work in Quebec? "Ye are My witnesses." Protestant missionaries merely seek to spread the glad tidings, "justification by faith." Compare this with the treatment that Protestants have recently received in Spain and Colombia, South America, at the hands of Roman Catholics. What bitter persecutions! "Rome still says with Louis Veuillot, the French Catholic, 'When we are in the minority, we ask for religious liberty, in the name of your principles; when we are in the majority, we refuse it to you in the name of our principles'."

Recently an article appeared in a French newspaper, in Quebec Province, entitled, "A Paradox in Our History, Protestants and French Canadians." One paragraph read "Final Result. Protestant French Canadians are jeered at, frustrated, betrayed by their compatriots, pushed aside by their co-religionists." Will English Protestants agree with the latter statement? As for the former, generally speaking, I take strong exception to it. Where difficulties exist, they take root not with the laity, but, the clergy. An illiterate French Roman Catholic, speaking of some Protestants said: "Those people are Protestants, but they are good. We must not believe what the priests tell us about Protestants."

When my grandmother became a Protestant, she was absolutely banished for all time from her father's house. What a change today! Even my relatives-in-law, who are all Roman Catholics, always extend to me a most hearty welcome. To a great extent such tremendous changes in our province are due to the widespread, benevolent influence of two sister missionary organizations — our Evangelical Institute at Pointe-aux-Trembles and the Baptist Feller Institute at Grande-Ligne.

Both Protestant and Roman Catholic missionaries are aware of the relation between Mission Schools and the Church. In our Institute at Pointe-aux-Trembles, Church, home and school form a unit. Due to recently developed school facilities, transportation to even 15 or 20 miles, the number of French Protestant children in our Institute has lessened. Nevertheless, there exists a most important highlight; that is there are always French Roman Catholic pupils. There they learn that Jesus is the Way, the Truth and the Life. He only is our Intercessor, and not the Virgin Mary or Saints to whom Roman Catholics pray. The children returning home spread the Good News.

For more than a century, our Institute has been a most powerful beacon, lighting the Way for thousands, and mellowing bitter feelings formerly entertained by Roman Catholics towards Protestants. It has greatly contributed to bridging the deep gulf which formerly existed between the two great Canadian races. How much the motto embraces: "Prière—Amour—Travail"! If to these we add Faith and Hope, a still brighter day will dawn for Pointe-aux-Trembles.

Photo by John Palmer

Rev. Horace C. Burkholder has been appointed General Secretary of the Ontario Council of Christian Education. He is a specialist in Christian Education, receiving his degree from Union Theological Seminary. He has held pastorates in Ontario, Vancouver and Calgary, and served for five years as Christian Education Field Secretary for British Columbia and Alberta.

The Man Who Pulled the Hat Trick

FRANK MORGAN, Regina, Sask.

Back in the early years of the century three young Methodist probationers left England and set sail for Canada. Their names were George, Tom and Blatchford. To outward appearance they were green and gangly like any other probationers in any other age, and I don't suppose the Captain even knew they were on board. Had he realized the potential of his human cargo, he might have lost sleep until the boat docked on this side, for he was carrying three embryonic presidents of the Saskatchewan Conference — Dr. Geo. Dorey, Dr. Thomas Bray and Dr. Blatchford Ball. I have already written about the first of the trio, I plan to do so about the second, so this is the story of the third—the man who pulled the hat trick.

In Cricket, if you take three wickets in a row, that's the hat trick. In Church, if you go to a field as a student, go back to it as your first ordained charge, and then go back again as retired supply, that, too, is a hat trick, although the hat may be a little different shape.

Blatchford Ball came to Wilcox, Saskatchewan, as a student minister in 1905 and was instrumental in securing the lots on which the present manse now stands. In 1916 after serving his probationary period and training at Wesley College in Winnipeg, Man., he was ordained and stationed at Wilcox as his first ordained charge. In 1952 he retired and went back to Wilcox as retired ordained supply. But much has happened meanwhile.

To begin with he married Sarah Jane Lowery, and together they served the Church in Saskatchewan. The Balls have had pastorates at Wilkie, Carlyle, Wapella, Rosetown, Lang, Humboldt, Grenfell and Carnduff, as well as at Wilcox. The honorary degree of Doctor of Divinity was conferred upon him by United College, Winnipeg, in recognition of his service to the Church for he has held almost every office in Presbytery and Conference, going to General Council in 1938, 1940, 1942. He was President of Conference in 1941-42, and was a Governor of Regina College for many years.

Dr. Ball is widely read, and is often called on by Father Athol Murray of Notre Dame College in Wilcox, to lecture to the students in some phase of English literature, especially about Browning, on whom Dr. Ball is somewhat of an authority. This wide reading shows up in his preaching, and made one layman comment to another who had asked what kind of man their new minister was, "Blatchford Ball is a stubborn Englishman, but he will fill your Church." He is stubborn, when he gets his teeth into the meat of

(*Continued on page 26*)

Home Missions Opportunity Day

REBA PATTERSON
Chairman Home Missions Committee

The W.M.S. Home Mission twins —Community Missions East and Community Missions West — are to be found functioning from Newfoundland to British Columbia. Not only in rural areas, as in "Just an Ordinary Day," but in cities and towns are busy community missionaries to be found. Their programme is as varied as their geographic locations. In Halifax, Quebec and Montreal they minister to the newcomers as they reach port and entrain for their new homes. At Vancouver, a W.M.S. community worker is at the station to assist the last of these trans-Canada travellers to their destination. At many intermediate points W.M.S. community workers are on hand to aid in the "getting-established" period for these new arrivals. Many of these workers have had a long acquaintance with folk from other lands, because they have served in All Peoples' Churches. The influx of immigrants during the past few years has made many extra demands on our port workers, community missionaries and their associates.

The Community Missions Department is responsible for visiting the sick in homes and hospitals; for taking the Christian message to crowded cities, to mining communities, to fishing villages, and to widely scattered rural districts. Our workers give leadership to youth groups in their Christian Education through Sunday and mid-week activities and in their schools. They provide comfort to the aged, encouragement and good will to all. They are assisting in the Church's extension work.

The Chinese and Japanese

Among the Chinese and Japanese, who are concentrated mainly on the West Coast and in several of our larger cities across Canada, the W.M.S. has found an opportunity for its workers to serve the Church. Here again, the first need of these people when they reach our shores is a knowledge of the language and customs of our land. Along with giving instruction in these matters, an appeal is made on behalf of Christianity. The women are apt to stay at home, lonely and timid, and often at first can only be reached through individual visits and teaching. Many of the second and third generation Orientals are now fine Christian citizens and are filling important posts all across the land. In some instances they are ministers and leaders in our Church.

The Indians

The W.M.S. carries on work among the Canadian Indians. This responsibility is shared with the Federal Government. The programme is planned to meet needs along both religious and educational lines. Christian teachers and community workers for our Indians are urgently needed.

Miss Aileen Ratz, W.M.S. Port Worker at Halifax, talks with newcomers.

In addition to Medical work there is one other branch of the Home Mission Department — that of Boarding Schools and School Homes. The pupils who attend these institutions come largely from homes still situated from any educational centre; from broken homes or from homes where both parents must work. There are children from our Indian colonies and reserves who need further education, and during the war School Homes also cared for Japanese children who had to be evacuated from the West Coast. Graduates from these institutions are taking their places as nurses, teachers and business executives, and testify that any contribution they are able to make now through their work may be attributed to the high ideals received in these School Homes.

Along with these six departments, Home Missions under the Woman's Missionary Society contributes financially to several co-operative services such as the Sunday School in the Home by Mail and Air; Vacation Schools; Caravans, Redemptive Homes for Girls, and the United Church Training School Building Fund. Scholarships are offered to young women to attend the United Church Training School in order that they may become workers among the Indians, and more recently in co-operation with the Board of Home Missions short courses have been offered for students who wish to serve in Church Extension areas.

Briefly this is the story of the Home Mission work of the Woman's Missionary Society — a tremendous task undertaken with high courage and deep devotion, and carried on in close co-operation with the Board of Home Missions. This is "Opportunity Day" in Home Missions and the great challenge cannot be ignored or deferred. Our dominant concern is to express the power of the Gospel to unify our land, and to give friendly Christian service wherever there is need.

JUST AN ORDINARY DAY

The Rural Missionary

ISABEL LOVEYS, Home Missions Executive Secretary

It was a clear autumn morning with a bit of frost in the air when Miss Mary Mansfield turned "Bluebird," the car, on to the highway and we were ready for what the day might bring—Christian Education in four schools at appointed hours, a fellowship meeting with the women in one district, a few home calls, a scenic drive to Stanley Bridge, to Kakabeka Falls, then back to the busy city.

The clouds were hanging over the Sleeping Giant and the frost had already brought a carpet of colour to the sleeping hillsides.

Ten o'clock and the first school door opened. The room had already achieved an atmosphere of worship. Twenty-five children said "Good-morning" and soon their voices blended with the words of the Psalmist: "Make a joyful noise unto the Lord, all ye lands, serve the Lord with gladness, and come before His Presence with thanksgiving." They were preparing for the approaching season, when Scripture and song would be appropriately presented. The visitor brought a message from boys and girls in other parts of Canada. The half-hour of religious instruction was over and we journeyed on — on through the rural area in the Superior Presbytery where the W.M.S. has maintained a worker for the past fifteen years. It is a district where schools have been establis among small minority groups where Church buildings have lacking.

Between schools, we turned a home to visit a lonely mo whose husband is receiving ical care in a military hosp Some of the twelve children grown up and employed, four in school, and the smaller were playing in the yard.

The second school, known "Sunshine," had a larger pupil Discipline and good behav were very evident. Rain had fa by this time, and the boys girls were ready to tell the sionary that God had washed world and displayed great be in its cleanliness.

Dutch Settlers

The young teacher with distinctive accent told us she Dutch. She has been one in Canada, teaching on per although she had seven ye experience in Holland, four those years as a domestic sci teacher. Her concern was more Christian Education sh be taught, as it is in Holland the denominations. She belor to the Christian Reformed Ch and when we asked about t growth in the district she tol that four years ago, when sister's baby was born, that was the forty-first Dutch citi Now there are more than 600

After lunch in a shady, r side spot, we had to park the and walk in to the next sch The muddy road was too st uous for "Bluebird." Here cleared knoll, enclosed with umn greens, we found a fairly school.

A Finnish Group

Following the period of r ious instruction, there was time to make one call on a Fin friend, but again the red cla the hillside was too deep "Bluebird." Cars have their po but is not that of man greater, for while our rub were heavy with earth we plo through the field and made grade with enough breath lef admire the freshly-made bu the rising loaves of bread, and touches of Finland that made home such a cherished place. this part of Ontario was like land — the hills, the dales, rivers and the trees—and Fin families have made it their h land today.

It was the wife of the sta agent at Kamanistiquia planned to entertain the wom group, and while the number small the fellowship was not l ing. The business was over be our arrival, but the women waited to have worship with There had been one of their n ber who needed special thou

(*Continued on page 28*)

Income

Woman's Missionary Socie

Total Income 1952....$1,143,79
Conference Branch Givings 1,074,51
Total Expenditures .. 1,030,59

SEND US YOUNG WOMEN"

omen Workers Needed for Home and Overseas

NE WARD, General Secretary Dominion Board W.M.S.

Young women are needed—ung women who will give themves for service in the work of e Church in Canada and in untries overseas. Opportunities e many and varied. They are ch as demand the highest degree initiative, devotion to service, ental ability, technical skill, ysical health, understanding of ople, and Christian faith.

The Woman's Missionary Society asked by Churches of other nds to send to them young omen whom they want and need help carry on the work of the hristian Church in their lands.

For the Church in Canada, too, d for church-operated institutions the Woman's Missionary ociety is seeking young women serve the people. Doctors are eeded. Nurses are needed. rained social workers are needed. eachers are needed — Primary eachers, High School teachers, pecialists in Science, specialists n Home Economics, teachers for olleges and Universities, Kindergarten and pre-school specialists. hurch workers are needed for ongregational work, for work vith women, for girls' work, for hildren's work.

The requests which come from Overseas come now directly from he indigenous Churches, and they come usually as requests for a particular kind of worker for a specific piece of work. Thus a Home Economics teacher is sought for Means School in Angola, Africa; a Dean of Women who will also teach English Literature for Indore Christian College; Church workers are needed for churches n Japan; and a social worker for Japanese settlement work.

In Canada, too, the request is for specifically trained women: women who know the social problems and needs of people found in Community Missions in large cities; women aware of the challenge before the Church in the new frontiers of our rapid industrial expansion; women who understand what is happening in Canada, as our country responds to the needs of people coming to make new homes here; women who are ready to go into onely parts of the country and live in remote isolation from the throbbing urban centres.

All these are wanted—and more.

Qualifications

What are the qualifications? They should be women with a deep sense of Christian vocation; women with an overwhelming urge to give themselves in service. They should be women with the most sensitive spiritual perception; women with the best mental ability and training; women of maturity and experience. In other words, they should be the best young women our land has to offer.

What is before such a young woman? Always and everywhere, whether in Canada or Overseas, the woman who goes into service under the Woman's Missionary Society must go as one who is able to share in the training of others. The kindergarten teacher who goes to Japan, goes not only to teach small children but to teach young Japanese girls to be kindergarten teachers. The Church worker who goes to India, goes not only to help in the work of a local Church there but also to share in the training of Indian Church leadership. The nurse who goes to Africa, goes not merely to give medical service to the sick, but to teach young African girls to become nurses like herself. Moreover, the young woman who goes to Africa must go as one ready to become part of a society that is undergoing some of the most revolutionary changes that have been known in history. She must understand what those changes are doing to the lives of people. Every young woman must go with as full an understanding as possible of what is happening in the world and what the Christian message is for today.

It is for this reason that the standards of professional training and experience must be high; that mature thinking and mature response to life are necessary; that a strong and clear conviction and Christian faith and experience are essential. Whether she goes as a teacher into an institution, a nurse into a hospital, a social worker into community work, or a church worker into a Church, she goes as a Christian charged with the missionary task of the Church. And it is for this reason that every young woman, with the exception of medical doctors, entering this kind of service, attends the United Church Training School for women workers to take courses in Biblical knowledge, Christian Doctrine, Christian Education, in order that she may go well-equipped as a Christian witness of the Christian faith into a world sorely needing that faith.

Young women are needed! Are they in your community? Are they in your Church? Are they in your home? Help us to find them.

W.M.S.

CANADA—MISSIONARIES AND ASSOCIATE WORKERS

In Boarding Schools and School Homes	9
In Community Missions, East and West	59
In Indian Work	14
In Hospitals (Nurses)	48
Oriental Workers	8
Total	138

OVERSEAS—MISSIONARIES AND SHORT-TERM WORKERS

Africa	20
Hong Kong	2
India	39
Japan	28
Korea	9
Trinidad	16
Total	114
Total in Canada and Overseas	252

Miss Lois Drennen, Provincial C.G.I.T. Vice-President, welcomes Mrs. Seiko Kuroda, Tokyo, Japan, to Manitoba C.G.I.T. Camp Council.

Overseas Students Attend Camps

CATHERINE McKEEN
Secretary for Younger Groups

During the past summer in every province except Prince Edward Island a W.M.S. Scholarship student or a missionary was present in camps, and because of their presence there was a richer sense of Christian fellowship.

"I can't tell you how much it meant to our camp to have her with us. Everyone loved her, and she made an amazing contribution to the camp. Her Christian personality has a tremendous power," wrote a Girls' Work Secretary at the close of a C.G.I.T. camp about one of the W.M.S. scholarship students. From Newfoundland to British Columbia have come similar comments.

Each year some scholarship students and missionaries on furlough attend camps as campers or leaders, giving to everyone there a wider vision of the World Church.

As campers, these young women take part in the regular programme—including "fag" duty—and more or less informally share in the leadership of camps. As leaders they are responsible for World Friendship Interest Groups, and sometimes for Bible Study Groups. Thus their influence is felt throughout the whole camp.

This past summer, for the first time, a scholarship student served on a Christian Youth Caravan team. She shared with the other members of the team in the Vacation School programme, in home visitation, and in the conduct of a Church service of worship.

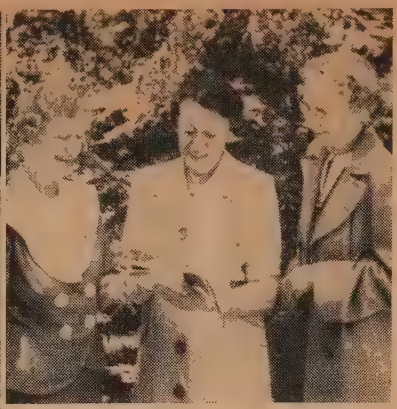
Canadian teen-agers who have camped with these Overseas students become more sensitive to people around the world. Their understanding is broadened and their concern deepened. They have glimpsed something of the meaning of the World Church and are thrilled by it. Africa, Korea, Trinidad, China, Japan, India are no longer strange far-off places with strange and unknown peoples—they are the homes (by birth or adoption) of persons they have lived with, and admired, and loved.

Whether she is a leader or a camper, each scholarship student and missionary becomes an interpreter of her country and people to teen-agers, to young people and

(Continued on page 22)

London "Free Press" Photo

Registration at the London Conference Branch School for Leaders.



At the Maritime Conference Branch School for Leaders, left to right: Miss F. A. McNair, Mrs. A. J. Reynolds, Miss Bessie Matheson.

Trained Leaders are Essential

Schools for Leaders

DOROTHY M. YOUNG
Home Organization Executive Secretary

What do you do with your free time? Are you chairman of a committee, an amateur actress, a maker of posters, a participant in a study book programme? Then you may go to a W.M.S. School for Leaders and do all these things plus many more, including visual aids and the selection of literature.

The fourteen Schools for Leaders sponsored by the Conference Branch Committees this year used a variety of approaches to Missionary Education. Discussion and Workshop groups, dramatic presentations, audio and visual aids demonstration programmes, and conference sessions, were used to challenge thinking, to provide information and to improve techniques of work.

Schools for Leaders varied greatly in length of time and approach to programme. Four have been held at the same time as the Conference Branch Annual Meeting. Others have met during the month of August or in early September. In most cases one school served the Conference Branch as a whole. In one Branch five small area schools were held. Accordingly records of members attending range from 16 to 288.

Bible Study Courses with discussion groups were a feature of almost every school. These were based on either of two books, "Toward Understanding the Bible" by Harkness and "The Christian and Peace" by Wilson. "The Place and Power of Worship," "Christianity and Action," "Studies in the Fourth Gospel Signs" are also reported as themes and for series of lectures.

In schools held in association with Conference Branch Annual Meetings, training has centred largely on help for officers, departmental secretaries and leaders of Younger Groups. At those held in late summer it was possible to give, in addition, help with the study for the current year based on "The Life and Task of the Church Around the World."

What is the responsibility of the Christian as citizen? This was a question provoked by the new Citizenship Guide to which many schools turned their attention. Obvious also was the interest in U.N. stimulated by a special programme, "The United Nations and Missions."

Missionaries and sometimes the students from other lands in attendance at various schools contributed much in making vivid the work of the Church both in Canada and overseas. On one occasion at least it was possible for a leader from Dominion Board to interpret the work of the Society at an open meeting stressing the World Service of the Church. Again and again various types of the work of the Society such as that being carried on in port cities were presented to audiences larger than the actual membership of the schools.

The dedication of a new altar table and reading desk was a highlight of one school programme. It was perhaps symbolic of the experience provided for many delegates, who, turning for a brief period away from the routine work of their Auxiliaries found in worship and in study the experience of renewal so essential for all.

Readers Become Leaders

The W.M.S. Educational Programme

FRANCES BONWICK
Secretary Treasurer of Literature

The educational programme of the Woman's Missionary Society geared to six age levels is a source of strength and inspiration. The fact that all age groups from the six-year-olds to grandmothers in senior Auxiliaries read and hear about the same central theme at the same time gives tremendous interest and impetus to the current study. In 1953-54 **The Life and Task of the Church Around the World** is the chosen theme for attention in the United Church, and our Society sees this departure from the usual country-by-country treatment as an opportunity to look beyond our own prescribed fields of Christian sharing; to try to compass the wider sweep of the Christian community at large; to catch the new and exciting implications of a wider fellowship. Such a survey involves seeing the Christian Church whole, as it moves forward both in Canada and Overseas.

Materials. Presenting the Protestant panorama around the world, we have for our reading pleasure, **Where'er the Sun** written by Samuel H. Moffett, son of a pioneer missionary family in Korea. Ways in which this popular book will be used vary widely—for short and long programmes, for story-telling, dramatizations, for reviewing, as well as for home reading by thousands of women. Its pages will take women in imagination to Africa, Europe, to South America, to the Younger Churches of Asia, whose aspirations for greater unity can be fully appreciated. The World Mission of the Church became increasingly a two-way traffic as leaders of the Overseas Churches help to enrich Christian fellowship, by visiting our country in person.

For those who wish to extract maximum value from the current theme, another new book, **That the World May Know** by Charles Ranson, General Secretary of the International Missionary Council, is suggested. It is accompanied by prepared questions, calculated to stimulate lively discussion.

Action. No study of the world-wide Church is genuinely profitable unless it leads to a better understanding of the ecumenical movement. It has been said wisely that the ecumenical fellowship becomes real only as it is applied in a local situation. Fortunately there are practical ways of achieving this goal. Some groups will plan joint action with oth Church groups in their localitie Others will hold strategy meetin to analyze and assess the effectiv ness of their organizational pr grammes in relation to the centr task of Christian Missions. St others will plan to find out wh local Churches are studying a arrange to have a joint pr gramme, or at least exchan programmes and speakers.

Let no one be guilty of allowi "ecumenical growth to outstri missionary education and inte pretation." This is the strateg moment to consider seriously **Th Life and Task of the Chur Around the World,** and our ho is that the impact of the curre study, combining as it does, broad survey of the Church work, with a new emphasis missionary tactics, will lift fo ward the understanding and th readiness of over 200,000 wome and children in thousands groups across Canada to partic pate actively in the World Missio of the Church.

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Delegates agreed the value the School exceeded expectatio

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(as for the year ending December, 1952

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Presbyterials	106
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Mission Circles, 268, with a membership of	3,699
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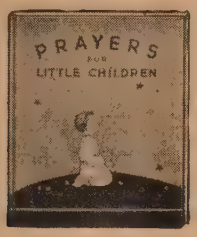

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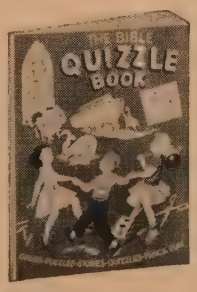

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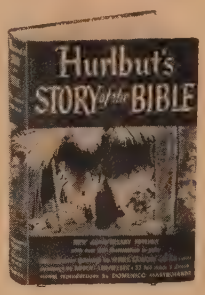

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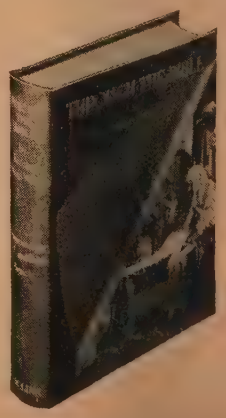

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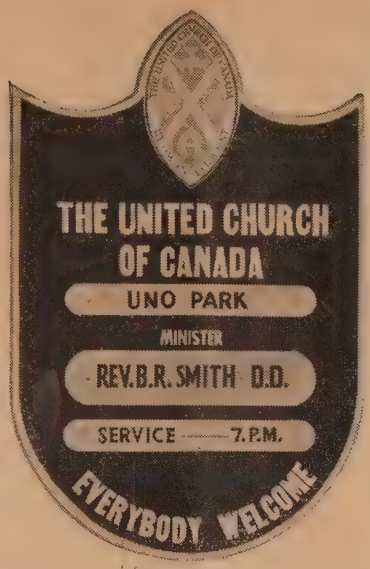

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EALING

(*Continued from page 3*)

the centre of civilization. The truction of the tunnel at sa has been responsible for ry to many men who, with en limbs and bruised bodies, been flown in to the hospital. ging camps and lumber yards help to swell the list of ents.

In the Peace River

ven more northerly than this ish Columbia hospital is the in the Peace River country in erta—65 miles from the end he railway and 90 miles from next nearest nursing station. ou were to look at a road map r to 1950 you would not find town of Manning marked, but latest maps do show it. In this utiful Battle River area, which duces some of the finest wheat he world, our hospital is located Manning, 425 miles northwest Edmonton on the Mackenzie hway. Summer and winter, e trucks go through the hamlet h all types of loads—derricks, drilling equipment, lumber, all cabins, foodstuffs, and in the ter fish trucks pass by our le hospital, carrying "brain d" for the people in the south. The original eight-bed hospital w accommodates 25 patients. It he only hospital between Peace ver town and Lower Hay—some 0 miles—unless one side-tracks Fort Vermilion, 46 miles east the highway. The hospital has en here since 1937, doing a eat service for needy people who vel 200 and 300 miles for spital care.

The search for oil and the grain d lumber industries present a eat challenge and opportunity. nning is the most northerly ngregation in The United Church Canada and is served by one our women missionaries, Miss nrietta Campbell, who saw the urch moved from the ghost town Notikewin to a permanent site our United Church property at nning. Keen interest is revealed every phase of the Church's rk, in which our nurses and ss Campbell are all giving dership. A Church has been ablished, a Woman's Association ganized, interest aroused in the ilding of a basement, and the rchasing of further equipment. of this makes part of our dream the Church come true.

Work Increased

During the last few months the rk in our Alberta hospitals has eatly increased. Five miles from ld Lake, where the **John Neil spital** is situated, a new air rce centre has been established. a result our hospital can rcely accommodate the number patients asking admittance.

Tribute must be paid to the ovincial Governments which rk so closely with us in this dical service.

Someone recently said that the ponents of Christianity were not atheists but those who, believing in the Christian message, are indifferent. Many of the patients served in these hospitals may have been indifferent but the Christian cause has made its appeal through the care given, and every hospital flies the same banner of life-saving and soul-winning, treatment being given to every person needing care.

If we could continue on through Manitoba and Ontario and complete the picture of our nine institutions, each would make a story more fascinating than fiction.

The Mission Hospital in the Battle River area is at Manning. Not long ago the Church was brought from the ghost town of Notikewin to a permanent site at Manning. Miss Henrietta Campbell, W.M.S. Worker, serves this most northerly congregation. The nurses aid Miss Campbell in giving leadership. The above photograph shows the Church on the move.

I CAME TO TEULON HOSPITAL

DOROTHY REID, Reg.N.

I am thrilled to be working in a Mission Hospital which has a happy Christian atmosphere for both patients and staff. The Teulon (Man.) Hospital has twenty beds. There had been a shortage of nurses, so I was given a warm welcome. This hospital was opened in 1904 two years after Dr. Hunter arrived to serve a new community of Ukrainian people. It is a three-storey building, with nurses' quarters on the third floor. It has facilities for major and minor surgery and obstetrics. We have on the average about ten to fifteen patients, including babies. At present we have become very fond of a set of premature twins who are now almost a month old. There are many emergencies for which we must be prepared. The doctor is on call day and night, and besides his practice he is busy with Church and community activities. I have been in a number of the homes and was made to feel at home. With winter activities starting, there is much opportunity to help in the leadership of mid-week groups and Sunday School.

We need more nurses who will accept the challenge that a small mission hospital gives. Truly, healing is a Christian ministry.

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

KOREANS

(*Continued from page 3*)

I also visited the Children's Charity Hospital which cares for children from orphanages. It can accommodate a maximum of 110 bed patients (two or three children to a cot). There were eighty-five in-patients the day I was there. In one room I saw the most serious cases of T.B. and malnutrition, and they were distressing beyond words. This is the first hospital entirely devoted to children in all Korea. In spite of meagre equipment and appalling overcrowding, it looked clean and in good order. Support for this hospital comes from a group of Master Masons of the Armed Forces in Pusan. Rice and milk are provided by KCAC through the Government channels.

Widows

Homes for widows are another type of institution which is serving a real purpose. These are organized groups of widows and their children living together as a community, each family preparing its own food. Here again, rice and milk rations are provided by the Government through KCAC. Clothing is given by the voluntary agencies or KCAC. I visited one of these yesterday in a refugee camp area. It is in a building about 60 feet long and about 15 or 20 feet wide. Along each side is a raised wooden floor a few inches above the ground. Down the centre is the open ground, beaten hard by many feet. On these two long platforms live thirty families, with no dividing partitions. Their few household effects and clothing share the space with about fifty children of various ages and conditions. A few go to school. These women are refugees from North Korea. They receive rice and milk rations and try to find work to provide some supplementary income. It is seldom I have seen such utter misery.

Machines Are Needed

In contrast to that, I was in the Widows' Home, which is aided by our missionaries. This is in charge of a very able woman, Mrs. Kyung Min Kim, the widow of a Government official who was taken North by the Communists in 1950. She is a graduate of our Hamheung school, and she attended Ewha Woman's University before her marriage. There are eighteen mothers with 23 children in the Home, all of them from our former Mission area in North Korea. They receive the milk and rice rations and also bales of used clothing from Church World Service, in addition to some from our U.C.C. missionaries in Pusan. They have six sewing machines but need four more. Knitting machines would also be useful, and Mrs. Kim estimates that such a machine could provide a living for six mothers and their children. They make women's and children's clothing from the used garments given them and these are sold in a co-operative store in the main part of the city. This splendid institution is organized on sound lines and is well worthy of our increased support. They need a larger building, on a better site, and they hope to get a grant from UNKRA to make this possible.

Those Makeshift Houses

Yesterday I visited a refugee camp, which is really not a camp in the commonly understood sense but is an area where 6,000 refugees from North Korea live in appalling, makeshift houses. It is unbelievably overcrowded, with narrow lanes for streets, no facilities, and little box-like structures made of any and all sorts of salvage material for homes. These same little structures line almost every street in Pusan. They are built in front of the buildings which were here before the war. The city grew almost over-night from 300,000 to about one and a half million in the few months after the war began. As I write this I look down the street leading from our Mission house and see these same ramshackle buildings, along both sides of the street. On one side they are built over the open sewer.

They Can Laugh

I have written of the suffering and distress that I have seen. That is everywhere present and one cannot escape it. But in spite of all this suffering and the appalling living conditions, the Korean people can rise above the situation. One hears laughter and song everywhere. They are fundamentally a happy people and that is what makes life possible now. I have not been here long enough to make any general statements, but I have a profound admiration for a people who can live and laugh and make a new life for themselves under conditions such as are prevalent in Pusan, and I presume are the same in the whole of South Korea. We who live in such a privileged country as Canada, with all our abundance of food and comfort, have a heavy responsibility as Christians, to assist these people by every means within our power.

"To whom much has been given, of him much shall be required."

CHILDREN'S PAGE

MARGARET C. WILSON

Let's Go Nutting

"Let's go nutting," suggested Gretchen. "Mother said the other day she wished I'd get her some. She always uses so many at Christmas time for Christmas cookies and candy. She said if we didn't go pretty soon the squirrels would have them all."

"We'll go," chimed in her little friends.

"Maybe mother has enough bags for us all. Let's ask her," suggested Paula.

The children had all been playing in Paula's yard. They always did, because Paula had a big yard with swings and bars and a very big sandpile, large enough for all the children to play in it at once. Then she had a tricycle and a splendid toy automobile that you could really sit in and ride. It was a wonderful place to play. So the children all went into Paula's house. In just a few minutes out they came, dancing and jumping about. Each little girl was holding a brown paper bag and a long stick that looked like an old broom-handle. There were usually plenty of nuts on the ground, but sometimes it was fun to reach up with a stick and knock the nuts off the tree. Down they ran to the place where the hickory trees grew, only to find two little boys with brown paper bags were there ahead of them. However, the boys weren't picking nuts. They were looking up into the tree and jumping about and talking very excitedly.

"Look!" they shouted. "Look at the big grey squirrel! He has jumped from tree to tree all the way over from the woods. We followed him. You should have seen him jump, but look at him now lying there looking at us. I just bet he knew we were after nuts and that's why he jumped all the way from the woods. He knows we won't shake or knock down the nuts from the tree while he is there, and there isn't one left on the ground either, except some old wormy ones. We were here yesterday, too, but only got a few. He knows we won't hurt him up there. He sure is a smart squirrel."

It almost seemed as though that grey squirrel understood what the children were saying, and that he wanted to prove he was a smart squirrel. He jumped up and nipped off a nut and let it fall to the ground. The children shouted with glee. Then down came another and another, and faster dropped the nuts. The children picked them up and put them in their bags.

The children became so excited they just couldn't wait to get many, and when each of them had the bottom of his bag covered, off they ran to tell their parents about the nutting party.

Children often put nuts out for squirrels, but it is the first time I ever heard of a squirrel providing nuts for children, but this one did. I know, because I was there.

Strange Beginnings

Ice Cream

Today we are so used to ice cream that we cannot imagine that at one time it was unknown.

Charles I of England was the first Englishman ever to taste it, and he called it "frozen milk." He had a French chef who made it, and King Charles paid his chef $100 a year to make it only for him, with a promise that he would tell nobody else how to make it.

Probably China was the first country ever to sell ice cream or "frozen milk" because an explorer named Marco Polo tells about seeing it sold on the streets of China. Not until many long years after was "frozen milk" or ice cream sold in Europe or England. It became a favourite sweet with the Americans long before England sold it.

England sent men over to the United States to learn how they made it, and as a result England can hardly supply all the ice cream that they now demand.

Now it is made in delicious flavours and fancy shapes. It is also made into sodas and sundaes, and there again is a strange story about ice cream.

A city in the United States would not allow ice cream sodas to be sold on Sundays, so the people instead began to pour syrup over their ice cream and called it Sunday Soda. This was soon shortened to sundae.

I'm so glad ice cream was discovered and that the people in the United States learned how to make sodas and sundaes, because I like them. Don't you?

Tea

Children everywhere like ice cream but don't use very much tea, at least they shouldn't. Tea is something grown up people enjoy.

When tea first went on sale in England it cost almost $50 a pound. Of course that meant that only the wealthy people could buy it, and even then it was considered very expensive.

Now things have changed. Tea is no longer considered expensive, so almost every home has tea for the adult members of the family.

This is certainly true of the English people, because they drink more tea than most people. In fact 8½ lbs. of tea is used each year for each person in England.

The tea plant is a tall plant, and if it is not kept trimmed it will grow as tall as a small tree. It takes ten years before a plant can be used for tea. It is an ev green plant. That means it st green all the year around, b winter and summer. It has flow too. Sometimes these flowers white and sometimes they ar deep rose.

The leaves of the tea plant picked several times each ye and it is the leaf of the plant t we use for tea.

Just think when mother co plains about the high price things how lucky she really is. no longer has to pay $50 for a of tea, and can buy ice cream v cheap, or even make it herself

The Window Ma

I'd like to be a window man
With ladder, duster, rag and

I'd put the ladder by the wal
I'd climb and climb and wou
not fall.

I'd rub and rub with rag so
And then the window clean I'
get.

Is it as bright as you could wi
Here comes the duster—swis
swish!

I'd like to be a window man.
I'll ask my mother if I can.

Kate Steven
From "Child Educa
Magazine"

America's Flowe Box

The Americans are havin memorial flower box. Soil is b gathered from the fifteen co tries and islands where Americ fought during the war.

It is being brought from Ala Algeria, Germany, Belgium, E land, Egypt, China, Japan, In Italy, France, the Philipp Islands, Tunisia, Okinawa Wake Island.

This huge window-box is be filled with everblooming r and kept at the airport in W Virginia. I'm sure it will be v beautiful, but I wish we co have had it without any war. I much better it would be if it co have been called America's in national window-box and had roses growing in soil gathe from countries the world ove countries in a world of peace.

The Film "Martin Luther"

"Martin Luther," a full-len feature film, was produced Louis de Rochemont Associa in co-operation with Luthe Church Productions, on locati in towns, castles, and Churches West Germany. It is the story the life and work of the gr reformer. The film opens in T onto, October 30th, at the Ti and Capitol Theatres; in Wind Ont., November 2nd, at the Pal Theatre; in London, Ontario, N 16th, at the Park and Elmw Theatres.

Architect's drawing of the proposed Pine Hill Residence.

AMPAIGN FOR NEW RESIDENCE

'he Maritime Conference of the ted Church has unanimously orsed a campaign to raise 0,000 to erect a new students' idence at Pine Hill Divinity ll in Halifax, where students trained for the ministry of the ited Church. A special names npaign is being conducted in the Churches during the nths of October and November s year, and an appeal is being de to the Church as a whole in bruary, 1954. Mr. G. Raymond ith, prominent insurance man Halifax, is the Campaign direc-. A conference committee is sily at work under the chair-anship of Mr. D. A. Morrison, so of Halifax, prominent United urch layman. Committees have en organized in all the Presby-ries of the Maritime Conference d also in the Newfoundland nference.

The new Residence, which is ing planned to accommodate out one hundred students, will located on the site of the old ilding, which many students in parts of the Maritimes and wfoundland, and indeed in many rts of Canada, will recall with ppy memories of their student ys by the old North West Arm Halifax.

Pine Hill Divinity Hall has had notable history, going back to Presbyterian root in 1820, en a College was founded at ctou. Its Methodist root runs ck to 1875, when a theological partment was organized at ount Allison University, Sack-lle, N.B. Hundreds of young men ent out from these separate hools, before Union, to take eir places as ministers of the spel in the Atlantic Provinces.

1925, when the Churches ited, the two theological depart-ents, one as the Presbyterian llege in Halifax, and the other Faculty of Mount Allison Uni-rsity, came together to form at is now Pine Hill Divinity all. This college, before and since ion, has sent out many out-anding preachers, many of whom cupy prominent pulpits both in nada and the United States. It s also been the distinction of ne Hill to be missionary minded. ree mission fields have been tablished by her graduates: Trinidad, by Dr. Kenneth Grant and Dr. John Morton; Canadian work in Korea by Rev. William J. Mackenzie; and in the South Sea Island of Aneityum by the Rev. John Geddie, D.D. The courageous work done by Rev. George N. Gordon and his brother, both of whom were martyred in Erromanga of the New Hebrides, is one of the great Pine Hill traditions, as also is the pioneering work of Dr. J. Fraser Campbell in India, the distinguished service of Dr. Clifford Grant in India, and that of Dr. E. J. O. Fraser before and during the war-torn years in Korea. A long list would be necessary to recount the service of those who have served, and are now serving, in the overseas mission work of The United Church of Canada.

Pine Hill hopes to go forward to even greater things in the future as its facilities are improved in the erection of the proposed new residence. Already there is a great deal of evidence that the Church of the Maritimes and Newfoundland is standing behind its Theological College in this new venture.

Kunkel Seminar At Five Oaks

Five Oaks brought Fritz Kunkel to Canada this past summer. In 1917 he was a young surgeon in the German army when his arm was blown off in an advance-base hospital and his career in surgery was over. He went to Vienna and studied under the pioneers of psychoanalysis, Freud, Jung and Adler, and out of what seemed crippling misfortune came great benefit to humanity. For Fritz Kunkel is one of the select circle of first-rate psychologists who have added to the understanding of the human mind. He has also been a successful popularizer, and in books like **Let's Be Normal** he has made psychology understandable and useful to ordinary people while maintaining an accuracy that commanded the respect of the experts.

Dr. Kunkel is a Christian psychologist. Not merely a psychologist who happens to be a Christian, but one who brings to the study of the mind an attitude shaped by Christian belief and Christian love. Not merely a Christian who in his working hours is a psychologist but a Christian who seeks to contribute to the Church as a tool for its ministry the understanding of the workings of the mind that has been achieved by psychology in this century. Psychology was put to the service of religion with notable effect in his original commentary on Matthew, **Creation Continues.**

Those who were at the Seminar —ministers, teachers, nurses, social workers, some 80 persons all keenly interested in understanding problems of the mind—sat enthralled as this great student led them in a search through the maze of psychiatric jargon to a Christian interpretation of the devils that beset us.

The "group therapy" sessions were largely to demonstrate how a small group of persons, meeting regularly for study and prayer and consideration of special problems, might be of immense help to each other and to those about whom they have a special concern.

In the group therapy periods Dr. Kunkel was most willing to let himself be a guinea pig, and the group analyzed and prescribed for him with particular zest. This willingness to be part of the group, the care to destroy any illusion that he knew all the answers, endeared him to all.

Bible Study was conducted during the first week of the Seminar by Rev. Norman MacKenzie, and during the second week by Rev. H. L. Puxley, both of whom did masterly jobs. Taking part in the Seminar lectures was a fine group of young work campers who spent the rest of their time doing all the thousand jobs that need to be done to complete the dream that is Five Oaks.

Sue and Richard Bonsteel.

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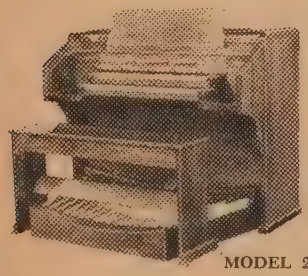

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CAMPS

(*Continued from page* 13)

their leaders in Canada. Each feels that this is a special privilege and responsibility, for she represents her people and her Church. Each of these young women will also act, on her return to her own country, as interpreter of Canada and Canadians.

All have become interested in seeing Canada and in meeting Canadians away from college campuses. The scholarship students who come from overseas are not usually young undergraduates—they are mature young women who have been recommended by the Christian Church in their homelands to study in North America in order that they may be better fitted to serve their Church and their people.

Euthusiastic reports have come back telling of the value of this type of missionary education. It is the hope of the Woman's Missionary Society that it may be continued and expanded.

Here is the busy programme carried on by these young women from overseas:

Miss Yong Sook Kim of Korea attended the Newfoundland C.G.I.T. Camp Council, the Nova Scotia Senior C.G.I.T. Camp, and the Maritime C.G.I.T. Camp Council.

Miss Yung Chung Kim, also of Korea, was with a Christian Youth Caravan in Ontario, and the Ontario Lab for Leaders.

Mrs. Seiko Kuroda of Japan was in Saskatchewan for the C.G.I.T. Camp Council and the Intermediate-Senior C.G.I.T. Camp and in Manitoba for the C.G.I.T. Camp Council.

Miss Anna Mahase of Trinidad was present at the Maritime Leadership Training Camp.

Miss Rebecca Varkey of India shared in the British Columbia and Alberta C.G.I.T. Camp Councils, in the Alberta Young People's Conference Camp and the Ontario Intermediate C.G.I.T. Camp.

Miss Frances Walbridge, a missionary home on furlough from Angola, was at the Quebec Intermediate and Senior C.G.I.T. Camps and an Ontario Senior C.G.I.T. Camp.

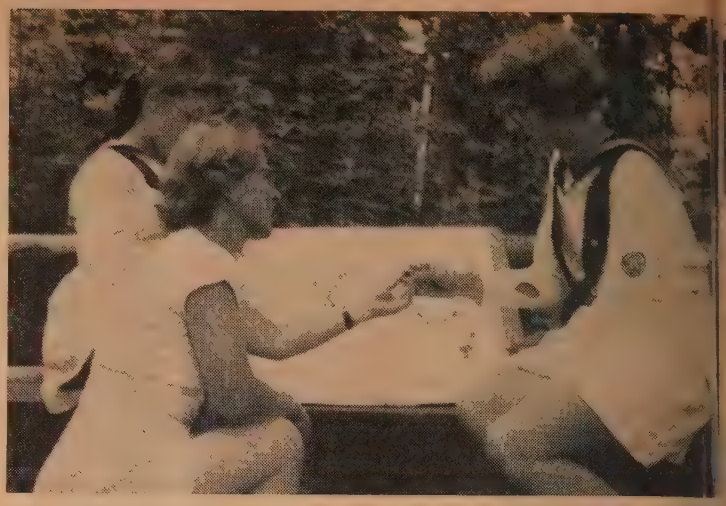
Today's Challenge Overseas

The W.M.S. Programme

RUTH ANGLIN

Chairman Overseas Missions Committee

A sense of urgency possesses the Church's overseas representatives in these days. There is a stirring of national loyalties. There is desire for political independence. There are demands of poverty-ridden people for adequate food. There is insistence on racial equality. All these factors present a challenge to the whole Christian Church and hence the compelling desire to grasp the advantages afforded by the revolutionary situation in the world.



Ilsa, a Lithuanian Canadian, at the Senior C.G.I.T. Camp, Cedar Lodge, O, shows Miss Frances Walbridge (left), missionary on furlough from Ang, the tiny cradle she has woven from raffia. It will be placed on the Bible Stu map to mark Paul's birthplace.

The Woman's Missionary Society co-operates closely with the Board of Overseas Missions in all the work overseas. In co-operation with the leadership of the various national Churches, newer methods of Christian work are being tried, and those established avenues of service which are particularly pertinent to today's need are being emphasized.

Accent on Food

The new state of **India** is acutely food-conscious. Its government is making determined efforts to meet the colossal problem of nutrition. The W.M.S. contributes a worker, Miss Dorothy Pearson, and an annual grant of $5,000 toward the programme of Nutrition Research and Extension Service of Madras Women's Christian College. One facet of this programme includes demonstrations to thousands of rice-eating folk in areas where rice is not now available, showing how to prepare dishes from wheat, which can be secured. To Allahabad Agricultural College, which has long worked toward the goal of adequate food, the Woman's Missionary Society now gives $4,500 annually.

The staff of the Means School for Girls in **Angola** is emphasizing family gardens and more hygienic methods of living in the homes. African girls are being trained to be homemakers and Christian village leaders.

Rural dispensary work is being developed in **Angola** as an outreach from the hospitals — the significance of which is apparent.

Those Africans who are newly able to read require special literature, and this is a present concern of the W.M.S. Frances Walbridge, missionary on furlough, has been taking training in the preparation of reading material for these new literates.

The government in **Trinidad** does not provide secondary education for girls. To meet this need in the north of the Island, a new High School has been opened this year in St. Augustine, Trinidad.

In line with the world-wide emphasis on food, Archibald Institute is organizing extension wo in nutrition, a development grea needed. Three Canadian teache of Household Science have go to Trinidad this fall for short te periods to make this plan possib

Hong Kong has become t focal point for Christian work f Chinese outside the Chinese ma land—some thirty million peop The Christian literature needs these overseas Chinese are t concern of a Council on which are represented by Miss Margar Brown. Well-qualified Christi Chinese scholars have been secur to prepare literature designed present Christian values to t Chinese people of Southeast As To a leprosarium on an isla adjacent to Hong Kong the W.M. has contributed the Nurse Supe intendent, Miss Irene Moore.

The Church in **Japan** has esta lished pioneer work in Hokkaid in the north, and requested th missionaries from Canada be se Miss Isobel Leith is now statione there. The Christian Communi Centre in Yokosuka has receive support from the W.M.S. This is new area for Christian work. T programme includes a librar well-baby clinic, youth clubs, youth hostel and trade trainin classes for cripples. As a dire result there has been established self-supporting Christian Churc

To meet the demand for teac ers of English in Christian Hig Schools and Colleges eleven you women, recent College graduate have been sent for short ter periods. They have become friend Christian guides to young Japa ese students groping for a ne philosophy of life.

From **Korea**, the Society h brought nine Korean you women, since the close of Wor War II. These girls are attractiv talented, and are strong Chri tians. After advanced training Canada they return to positions leadership in Seminary, Unive sity and Hospital.

To the limit of its resources t Woman's Missionary Society see to assist the national Churches demonstrate to their own peop that the Church of Christ has a answer for their problems.

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DIARY

(*Continued from page* 5)

receive their sight, the lame walk, the lepers are cleansed, the dead are raised up, and the poor have the gospel preached to them"? Literally?

The Bible

Next I went to see the Bible Society Secretary. All Churches in Britain are having a Bible Week to mark the Third Jubilee of the British & Foreign Bible Society, which has been responsible for translating the Scriptures into 1,000 languages. The story of the English Bible is a fascinating one. I marvel that no one has produced a really first class popular story about it.

Hamlet

The General Assembly Hall contained more than Hamlet's father's ghost. The Moderator and the rows of "Fathers and Brethren" were gone and on the apron stage the incomparable Shakespeare came to life. My wife, a keen critic, says that it was an act of worship, and in keeping with that venerable place. Fay Compton as the queen was a truly penitent woman. She had sinned and was contrite. Burton as Hamlet was young. Hamlet was never meant to be played by a middle-aged man. What a mystery is the witchery of these words of England's greatest Elizabethan. So much to ponder even in that little incident when Rosencrantz and Guildenstern are sent to pump Hamlet under the guise of friendship. Hamlet suspects them and hands Guildenstern a flute to play. He cannot. He hasn't the skill and doesn't understand the stops.

"Why look now," says Hamlet, indignant, "how unworthy a thing you make of me! You would seem to know my stops. You would pluck out the heart of my mystery! You would sound me from my lowest note to the top of my compass. . . . Do you think I am easier to be played upon than a pipe?"

"He knew what was in man"!

Wouldn't it be wiser to cut half the books on apologetics and dogmatics and prescribe Shakespeare for Divinity students? Shakespeare after the Bible could take a man a long way.

* * * * *

Canada Again

It seems that I am not yet finished with Canadians. Mrs. English, a member of the United Church in a small village near Toronto, spoke to me on the boat. Her sister lives in Dunoon, and evidently this gives her sufficient incentive to tackle my articles. She pictured to me a very happy Church life, and I gathered that in Canada as in Scotland, without the ladies the Church would be high and dry.

* * * * *

Tailpiece

"There will be a special place in heaven for ministers' wives," said an appreciative Church member moving a vote of thanks to the minister's wife.

"I'd rather be with my husband," she replied.

HILLTOP

(*Continued from page* 8)

and the Cabot Trail because they are high roads. Why is this? Is it not that man has an instinctive love of beauty? Furthermore, are we not voluntarily escaping from the humdrum things of life; to get away where we may think and where we can meditate on the better things of our existence? Do we not express our inmost thoughts by these outward acts in seeking the places of the world where we can be alone for a while?

Let us pursue this subject a little further and endeavour to find a thought for our guidance. What do we mean when we say that distant pastures seem greener?

If we say "seem greener" or "are greener" there remains the implication of an illusion as well as a reality. So far as physical sight is concerned, it can be an illusion, but not necessarily so. For instance, a nice lawn can look almost perfect at ten feet and present the same appearance half a mile away. Not so with an aftergrowth of hay mixed with weeds. Life is something like that.

Here in this world we are pretty close to natural things, and like ourselves, they lack perfection. Idealism in human nature expresses itself in the belief—that there must be something better. Let us put it this way: A close-up look at any man reveals undesirable faults, whereas the general over-all picture, with those imperfections afar off in our minds presents him as not so bad a fellow after all. What we should look for in others is a view, good to see at any distance. So, when we encounter people seeking after beauty in nature, it is so easy to believe that their quest is also of the spirit. Surely, when we stand on the hilltop and see what God has made, we must feel humble and more sincere in our resolutions. Jesus knew the heights as no man knew them. We must go down into the valley before we can climb the heights and become part of the distant scene.

CAPITOL

(*Continued from page* 5)

The Democrats in a one hundred-dollar-a-plate dinner in Chicago some days ago laid out what they termed the legislative ineptitude of the party now in power. President Eisenhower, in reply, claims that things are going quite well. He included — the lifting of "stifling controls from our economy," simplification of custom regulations, a review of tariff policy and a steadying of farm prices. Some are not so sure. The Republican chairman of the Foreign Relations Committee in the Senate warns on another matter —that lifting taxes off upper brackets and laying a new sales tax (now suggested) upon the people who have less may bring forth deadly ill to the Administration.

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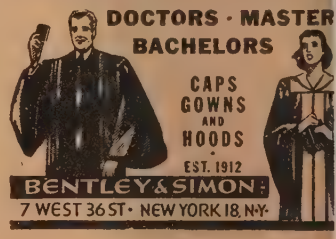

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Lesson for November 1

'S PLAN FOR THE HOME

teronomy 6: 4-9; Ephesians 5: 21—6: 4.

ere we have teaching on home ion based on great passages oth the Old and the New Tes- ents. The Deuteronomy passage ns with the familiar "Shema" h is the opening word of verse the Hebrew tongue. Every wer of the Hebrew religion ws it by heart and it is his epeated confession of faith. re is challenge in it. "Hear"— n to what Israel believes. e Lord is our God—the Lord ne." The word is planted early he mind of every Jewish child is the strength of manhood womanhood.

he rest of the Old Testament sage gives us the ancient ruction in obedience to which ish parents teach God's com- nds faithfully to their children. detailed procedure outlined is igned to make certain that the e words become the inspiration practice of all Jews. Anyone notes the fact that the Jews e retained their national iden- through centuries of persecu- and trial—a people without untry—must ponder the secret their strength and unity. The lanation is found largely in the ngth of the family and in the gence of these people in main- ing that strength which in is derived from their religious h.

s Christians we have very h more ground on which to d our strength, and we do to take a leaf from Israel's k and stress the importance of gion in the home. Victory in ups and downs of life is more endent than we imagine on piness at home, and Paul gives practical precepts for building happiness. Love must be ly established as the control- force in the household, and egins with the husband and relationship. It is well to note the vesting of headship in husband is scriptural. A wife's dience to her husband will become a problem when the which brought them together ntains its "spiritual glow" and ds and wills become one. Christ e Head of the Church and in ptance of that mastery the rch rejoices to do His will.

espect and obedience on the of the children to parents is basic. The privilege of mem- hip in a family brings its gations as privileges always do. he secret above all, however, naking a happy and fruitful e is the recognition of God. each home be a Church in f. "In all thy ways acknow- e Him and He shall direct thy s."

Lesson for November 8

STRONGER CHURCHES—BETTER COMMUNITIES

Acts 2: 41-47; Philippians 1: 27-30; 1 Peter 2: 4-5, 9-10.

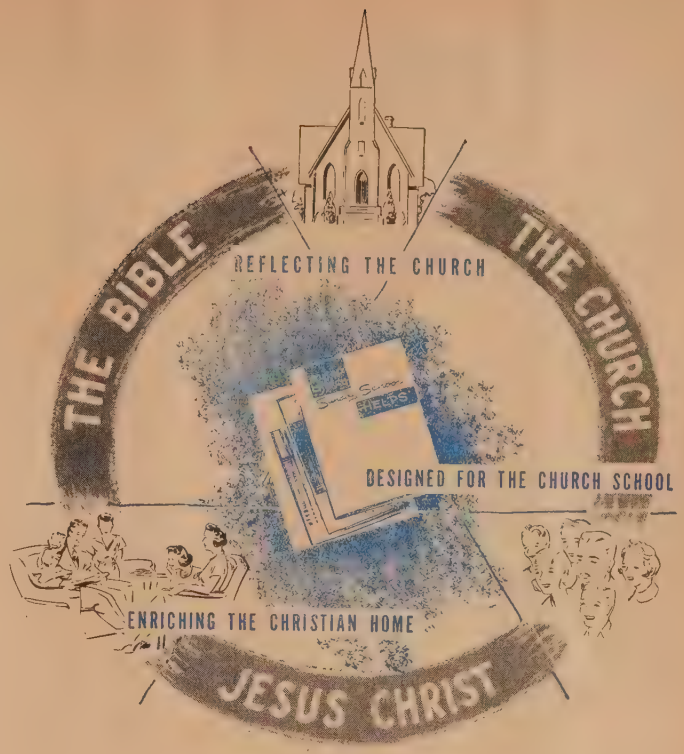
Here in the Book of Acts we have the record of the early growth of the Christian Church. At first it consisted of a number of small, widely scattered groups bound together by a common faith and an eternal hope. The Pentecost experience had given Christians a great lift and made them to sense something of the spiritual power of which they were capable with the aid of God's Spirit. At this time there had been some three thousand won into Christian fellowship — a very significant addition and yet forming an insignificant group numerically in relation to the masses of unconverted people.

But the Christians cultivated their strength. Just because they were a comparatively small group they were able to put their beliefs into practice. They were strong in their love for one another. They were strong in that they sat loosely to worldly possessions and looked upon these as a means of helping one another. We could say this Church was communist in the literal and ideal sense, but that term has become so paganized in its modern significance that we are better off in avoiding it.

This Church was strong in its courage and faith and its readiness to suffer persecution. We do not know much about the test of a Christian profession in relation to the peril of being thrown to the lions in the arena. The Christians in the early Church knew that. In the other parts of the lesson text Paul and Peter urge Christians to stand firmly for their faith against prevailing community practices which are out of harmony with it. They are to exercise their citizenship worthily and always with a united Christian front. In our time a community, even though bent upon relaxing of high moral and spiritual standards, will usually respect a united front presented by Christian forces. But whether that respect be won or not and whatever the cost, we dare not lower our standards. Not so will the Kingdom of God be hastened, and to that Kingdom we are committed as was our Master.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Hespeler (Ont.) Church, Rev. M. G. McFarlane, minister, held a Vacation School for the first time this year, and had an enrollment of 151. The minister was Dean and had the assistance of twenty leaders.



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PRESBYTERIES

Sydney — Declared that the appointment of a Canadian representative to the Vatican would be preferential treatment of a single denomination, leading to dissension, and would be a dangerous blow to national unity.

Arranged for Preaching Missions by evangelistic teams during fall and winter.

Heard Rev. C. C. Walls, Chairman, report on the Ecumenical Conference.

Delegation of laymen from New Aberdeen urged closer liaison between Presbytery and Lay Association, particularly in fields of social and economic life. Rev. J. D. Archibald was appointed Chairman of a Committee on Industrial Relations. It is expected a similar Committee by Lay Association will be set up, looking towards adequate leadership to the people in these days of tension in the mining towns of Cape Breton.

Five names were added to the list of candidates for the ministry —Ray Francis, Louis Ihasz, Vicent Ihasz, Daniel MacNaughton and Allister MacLeod.

Presbytery heard of excellent work of students on summer fields.

This Presbytery is following with deep interest the development of The United Protestant Church at Sydney River, and is to be represented by a Commission at the formal opening of the Church Hall in the near future. This will mark a new expansion of the ongoing work of Christ and His Church in this area. F. E. H.

Kamloops - Okanagan—Meeting at a time when Exposition was in Penticton, all members were able to see Exhibits and hear the team of speakers. Presbyters participated in Exposition programme before carrying on business. They heard reports on success of the summer camps and film showing throughout the area. Work with Young Adults came in for particular attention. Rev. A. Anderson led a spirited discussion on "The Redemptive Fellowship as part of the work of Evangelism.

Heard that registration at Naramata was the largest in school's history, and an increase at Union College. Three young men were entered as candidates for the ministry.

Superior — Meeting in Knox Church, Fort William, Presbytery discussed a motion to establish a fund of $100,000 for Church Extension, and tabled the findings for a more detailed report at next meeting.

Two resolutions were adopted: (1) on Voluntary Abstinence recommending bringing policy of the Church to members; and (2) Faith and Evangelism, in which it was suggested that groups of workers in each congregation be trained for the continuing work of winning others to Christ through personal and visitation evangelism. Plans for a School of Evangelism are to be made by the Committee on Evangelism and Social Service.

HAT TRICK

(Continued from page 11)

a debate on the floor of Conference and it's fun to watch him, but what is more enjoyable is to take a Monday off and drive down to his manse at Wilcox. There you will find him with half a dozen books "on the go." New ones and classics. He will spend the day quoting you pertinent paragraphs from what he has been reading, and you come home feeling that you are caught up on your own reading.

The Balls celebrated their 37th wedding anniversary this year, when all roads led to Wilcox. Last year they went to England by boat, but that proved rougher than the prairie roads Dr. Ball has driven for nearly half a century. This summer he flew over and had the privilege of visiting in the very room where John Wesley used to sleep when he visited a certain house in Cornwall. We who know him expect that this injection will add even more power to his preaching.

They say it takes a good bowler to pull the hat trick—out here in the west where we don't play cricket we say it takes a good "Ball" to pull the hat trick.

BARONS

(Continued from page 7)

meal mixtures for the malnourished, for the lepers, and for the TB patients. Alberto, the director of the local Leprosarium, himself a leper, appeared about a week ago at our door. I remarked, "Well, Alberto, what have you been eating? Your face is different —it is more fleshy, your skin shines, you are a different man. Have you been buying some fat meat or lard?" "No," replied Alberto, "I eat the mixture of soya beans, wheat bran and corn that you have been sending over to the hospital. We are all eating it for breakfast. We are all gaining weight, and we feel wonderful." To show his gratitude, he presented us with a huge cabbage that weighed just one ounce less than ten pounds, some beautiful tomatoes and some fresh corn and onions — all the product of his hands. Here indeed was at least one leper who returned to give thanks.

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Letters

swers to Request

ear Sir,—I have had several onses to my request for the ds of the chorus of the hymn, am not Ashamed to Own my d." Owen Sound and Regina t the chorus along, and an nonton writer of 88 also sup- d the chorus. Several offered iant words. One such came n Corner Brook, another from lton, Newfoundland, and ther interesting clipping from izance, Sask.

Thanks everyone. The matter is sed.

Massey, Ont. J. M. Fraser.

nother Manse Story

Dear Sir,—I have just read a ter from "Disappointed," and hasten to write something dif- ent. Recently, my son, who has st been ordained, has moved o the Cove Head manse in the E. Island Presbytery. It is a lace, and the garden is all that art can wish — trees for fruit, rge and small, and all kinds of getables. The former minister as a master-hand at gardening. Once we went to a manse that as unfurnished, but with furni- re constructed from cedar boxes d cast-off beds from the neigh- urs we managed for some years. e also constructed a bathroom the kitchen-loft.

It is quite wonderful how people th a contented mind, on small tions, can get along among appreciative people. We never ere happier than in that home. course, it does make a differ- ce to be welcomed into a nice anse and to a garden that has d a spring planting.

W. J. Green.

Stanley Bridge, P.E.I.

re You a Christian?

Dear Sir,—A schoolmate of the 98's was invited to speak to a hool class in a small school wn Bay of Quinte way. This old end has been active in religious rk for half a century. He told that when he entered the hoolroom he saw some religious ottoes on the wall and was won- ring what kind of an atmosphere had got into. But the radiant ungsters were a challenge, and e lady teacher impressed him 0 per cent.

After his chat with the young- ers he asked for a show of hands all those in the room who would e to be Christians, and his own nd was the first up and **EVERY nd in the room went up.**

The teacher afterwards, with ary, glowing eyes, told him that e had been working for that for long, long time, and had been aying for that for a long, long ne, but that she never had been le to summon enough courage ask them.

It looks to me that The Master was well pleased and called in a pinch-hitter to aid the teacher.

Many of us are Christians but work at it so few minutes of the week.

Toronto. George W. Elliott.

Overcoming Prejudice

Dear Sir,—I enjoyed the letter of L. T. C. Harbour, August 15, page 20. So fair-minded, appreciative and enthusiastic.

Of course he doesn't mention the disadvantages of a life in the active ministry. Why would he—he hasn't met with them yet.

He will cross those bridges when he comes to them.

If we had more of that spirit in our Church we might in time overcome the all-too-prevalent prejudice among our people.

Natal, B.C. Arthur Sallis.

Mr. Willmott Explains

Dear Sir,—In my articles on the Christian Church in Communist China, which appeared in the May 1st and 15th issues of **The Observer**, I apparently did not make myself clear. I was surprised to see the interpretation put upon my writing by the Quebec-Sherbrooke Presbytery in its protest published in your June 15th issue.

I am not a Communist. I was not "supporting the Communist regime in China." I was not giving **my** theology or **my** ideas about missions or about what is happening in China, but those of Chinese Christians. I got my understanding of what Chinese Christians think from long conversations with Christians, including ministers, and from sermons and articles in Christian papers, as well as from long discussions in the small group I belonged to in our West China Union University for the twenty-six months we were there after the turn-over. In that group of sixteen there were eight Christians, three of them ordained ministers.

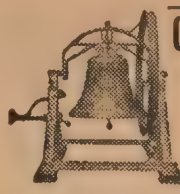
It seems to me that knowing what our fellow-Christians in China are thinking, we should study and discuss these problems. On some of them they may be wrong; on some they may be right. But whether we approve or disapprove, it is necessary that we understand. Denunciation of the other's point of view does not lead to the resolution of a conflict.

I am concerned that there should be understanding and reconciliation. And I believe that Christians should take the initiative to bring about this mutual understanding.

As for the accusation that in these articles I am undermining the work of the Board of Missions, my intention was just the opposite. I thought that a discussion of the attitude and ideas of Chinese Christians might be thought-provoking in a study and evaluation of mission work, looking to changes that would make it more effective in the modern world—a world very different from that of 1921 when we first went to China.

The Quebec Presbytery states that it "subscribes to the principles embodied in freedom of the press and freedom of speech, but . . ." and "records its profound dismay at the publication of this article." With its desire to have "theological inaccuracies" and "erroneous interpretations of the Bible" censored from our Church paper I cannot agree. I have a firm belief that truth is reached and grasped better through the discussion and evaluation of varying points of view than by the authoritarian presentation of one.

Toronto, Ont. Earl Willmott.



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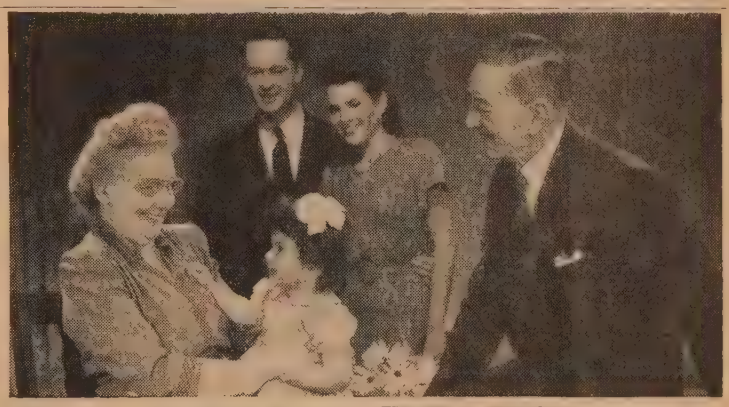

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MISS PO HI PAK

(*Continued from page* 1)

national, are sufficiently alert to these opportunities is open to some question.

It is a matter of concern to the W.M.S. that young women who come abroad to study under their funds should be representatives of the Churches in their own countries and plan to prepare for leadership within these Churches.

Except for students from India and Trinidad, language difficulties create problems. Therefore, the W.M.S. scholarship is usually awarded for a minimum of two years, but each case is considered individually. Because of rapidly changing world conditions it is desirable that the students' absence from their own countries should not be unduly prolonged.

The Church in Angola had sent no women students abroad for study until 1952. At that time Maria Chela came to Canada not as a student but as a representative of the African Church. En route back to Angola, however, she remained for some months in Portugal as a W.M.S. scholarship student in Religious Education. Now that she has reported to the African Church on her visit to Canada, she is returning to Portugal, on the vote of the African Church, for further study, with the aid of the W.M.S. Scholarship Fund.

This year the Chinese Mission in Calgary carried on a new kind of Vaca School. Because of the polio epidemic the children could not go to the Sch so the School went to them. The workers went out and carried on the gramme with small groups of children. Above photo shows School at Dr. Fr Wong's home with children from nearby homes and a C.G.I.T. girl as teac

During the war years, students from Japan and Korea could not come to Canada, and for a time since the war these countries have had a certain priority. Students from Japan in recent years included Miss Teruko Komyo, M.A., Dean of the Tokyo Woman's Christian College, also her assistant, who is now studying at Ann Arbor, Michigan, Mrs. Kuroda, destined to head the Kindergarten Training College in Tokyo, other teachers and social workers.

Nine from Korea

A special appeal came from Korea for help in training leadership, and since 1948 nine young women have come to Canada on W.M.S. scholarships. Miss Yung Oon Kim (B.D., Emmanuel) is teaching at Ewha Woman's University, Seoul. Miss Oo Chung Lee has returned to the staff of Chosun Theological Seminary, and Miss Sung Soon Yew has returned to help in the training of nurses at Severance Hospital.

In addition to students including Dr. Sundar Gaikwad from the Central India area, we have been privileged to help with the training of leadership for Vellore Medical College, an institution which itself trains outstanding Indian leaders. Miss Annamma Jacob, B.Sc.N., Superintendent of Nurses, and Miss Annamma Mathew, B.Sc.N., Vice-Dean of the School of Nursing, were both assisted by the Woman's Missionary Society.

Although we have had no Chinese W.M.S. scholarship students since 1951, we are able to help Chinese students in the Hong Kong area.

Trinidad presents no language problem and several teachers have come for periods of sabbatical leave and observation. Since there is no University in Trinidad, there have been a number of students for undergraduate courses.

Canadian Students

In Canada, scholarships are awarded to young women of non-Anglo-Saxon background (usually Canadians of Chinese, Japanese, European origin) and Ind students who show promise giving special leadership.

For the academic year 1953- W.M.S. scholarships assist Canadian young people — th Japanese Canadian nurses three Indian students. The o seas students studying outs their own country, on these sch arships number fourteen — each from Africa, India and Ja aica, three from Japan, six fr Korea, and two from Trinidad

DAY

(*Continued from page* 12)

for she had been called aw because of a polio case in family circle. There was the pa ing away of another valu member, and so this meeting a fellowship brought comfort to s hearts and disturbed minds.

There were other places th day where the missionary ga help and comfort, although it w just an ordinary day in her lif

Before we returned, we m see Kakabeka Falls. The wa tumbles over and there is gre tumult. People gaze at it and s it is wonderful. Nature has ma it so, but we who call ourselv missionaries of Jesus Christ greater miracles when His Spi becomes evident in the lives men, women, boys and gir through the efforts of those w serve as Miss Mansfield does this field.

Dr. Brunner in Japan

Dr. Emil Brunner, noted Sw Protestant theologian, has arriv in Tokyo to join the faculty of t new International Christian U versity, where he will be Profess of Christianity for the next th years. Giving up the professorsh at the University of Zurich whe he taught theology for thirty yea Dr. Brunner explained "I go wi the firm decision to give mys wholeheartedly to the task helping to make Japan a Christi country."

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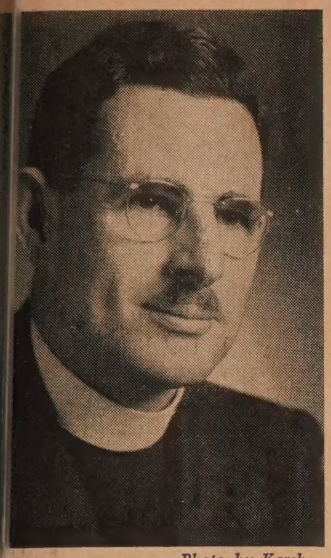

Photo by Karsh
Rev. Clifford Grant

Rev. Clifford F. Grant

ev. Clifford F. Grant, D.D., Principal Union Theological Seminary, Indore, a, passed away on October 8th, 1953, ondon, England. He had been flown to lon from India for emergency examina- and his death occurred only a few days he arrived. He was fifty-two years of

r. Grant's missionary career recalls one ne most thrilling chapters in the history ne Church in India, for he served among Bhils in the Banswara area for many s and had a part in the mass conversions ng these aboriginal people.

e was born in Trinidad, where his dfather, Rev. Kenneth J. Grant, was one he pioneer missionaries of the Presby- n Church. His father, T. Geddes Grant, blished a business in Port-of-Spain, ch is still carried on by the family. His acts with East Indian people there lenged his imagination with the needs ndia. After graduating from Dalhousie versity and Pine Hill Divinity Hall, he ordained by the Maritime Conference 926. The following year he sailed for a as one of the first missionaries to be pinted by The United Church of Canada. e is survived by his mother, Mrs. T. des Grant of Port-of-Spain, Trinidad, wife, the former Dorothy Tyhurst, of na, Sask., one son, Peter, and two ghters, Margaret and Dorothy.

Mr. Fred Snider

the passing of Fred Snider on April 1953, Windsor, Ontario, lost a highly d educator; the United Church, a dis- uished layman and loyal member; and whole community a wise and useful en.

r. Snider was born in Cramahe Town- Northumberland County, in 1878; and ived his education in the Public School mithfield, the High School of Brighton, the Model School, Ottawa. For some he taught in central Ontario, but came Vindsor in 1915, where he served with ability as teacher and principal until retirement in 1939. Since that time his ces have been in constant demand n, among other positions of trust, he elected to the School Board of the city for a term he was chairman.

the Church, he was a regular and ut worshipper, at both morning and ing services. In the good work of the dom he served in almost every capa- Sunday School teacher and superin- ent, elder and Clerk of Session; member he Official Board; and was the finest er of Methodist lay preacher. His diction chaste and cultured, his outlook liberal progressive, his sermons orderly and rete, but withal, practical and with ual power.

rge numbers from Church and School ded his funeral, which was conducted by his minister and personal friend, Dr. Henry Mick, and those present realized that but rarely again would they ever see such a splendid gentleman. He was laid to rest in Smithfield, where he had formerly lived, beside his wife who predeceased him in 1933. His only son, Dr. Douglas Snider, died in 1946, and three daughters, all married, remain: Irma, Bessie and Jean.
H. M.

Rev. George Nickle

Rev. George Nickle, a United Church minister, retired since 1928 and living in Toronto, Ont., passed away in the Toronto Western Hospital on Wednesday, July 29, 1953. He is survived by two daughters, Mrs. J. Galbraith (Ada), and Miss Willa G. E. Nickle, both of Toronto. His wife, the former Minnie F. Crews, and a daughter, Mrs. Robert Wood Grange, predeceased him. The funeral service was conducted by Rev. H. G. Tuttle, D.D.

Mr. Nickle, who celebrated his ninety-first birthday on June 6, 1953, was born in Madoc Township, Ontario, June 6, 1862. Studying the New Testament while plowing and haying, he prepared himself to enter Albert College, from which he graduated after two years' study and went to Victoria University. He was ordained in June 1891 at Madoc, Ont. All his ministry was spent within the Bay of Quinte Conference. He served at Ivanhoe, Bridgenorth, Baltimore, Warsaw, Consecon, Napanee (Bay), Myrtle, Odessa, Newburgh and Manilla. He was a good student, a passionate evangelical preacher and an understanding pastor. He was possessed, too, of a very practical turn of mind. Speaking at the time of his death one who knew him intimately said, "On almost every charge he and his wife spent much time in making the parsonage a healthier and more pleasant place in which to live, and I am sure that many ministers who followed him offered a silent prayer that no longer were there sagging floors, flooded cellars, or leaking roofs." After retirement, Mr. Nickle spent much time in travel. He was present at the Coronation of George VI and toured the principal countries in Europe for over two years. In Ireland he gave much time and care to tracing his family history and was busy recording it at the time of his death. Mr. Nickle was strong physically and mentally vigorous until his fatal illness, which lasted only a few days. He attended the annual meeting of the Bay of Quinte Conference in June at Oshawa, Ontario, and surprised everybody who met him not only by his vivid memory of the past but by the way he had kept up with the doings of Conference and its changing personnel.

Mrs. C. A. Warren

Freda Joan, wife of the Rev. C. A. Warren, Milner, B.C., died suddenly at the early age of forty-one. She was born at Alix, Alberta, and had lived in Milner only a year, coming from Tabor when her husband was called to the Charge which includes Milner, Willoughby and Clayton congregations. She became immediately popular and took a leading part in all Church activities, being a prominent leader of the C.G.I.T.

Mrs. Warren is survived by her husband, three sons and three daughters, Wesley 15, Donald and Margaret 13, Gwen 8, Alan 6, and Jean 2 years, 7 months. Her mother, Mrs. G. G. Norris of West Vancouver, also survives.

The funeral service held in the Milner Church was conducted by the Rev. J. C. Cinnamon.

Mrs. W. K. Allen

Mrs. Emily E. Allen, wife of the late Rev. W. K. Allen, passed away after a short illness on June 27th, 1953, in her 86th year.

Mrs. Allen, the former Emily Elizabeth Shaver, was the youngest daughter of the late Hamilton and Euphemia Shaver, of Cainsville, Ontario. After training for a nurse at Bayonne, New Jersey, she married Rev. W. K. Allen in 1904 and they went west to Swift Current to open the work of the Church there. After serving at Swift Current, Sask., Vegreville, Red Deer and Banff, Alberta, they came east again and continued their work in various congregations in the Hamilton Conference, until the death of her husband at Dobbinton in 1934. Since that time she has made her home with her daughter. She leaves to mourn her loss her daughter Jean (Mrs. James Murray) and three grandsons.

The funeral service was held on June 30th from the home of her daughter in Oneida Township, Caledonia. Rev. J. T. Hislop of Burlington conducted the service, and she was buried beside her husband in Caledonia Cemetery.
J. B. M.

In Memoriam

In loving memory of Mrs. Annie E. Guest who passed away October 6, 1952, Sault Ste. Marie, Ont.

"The souls of the righteous are in the hand of God."

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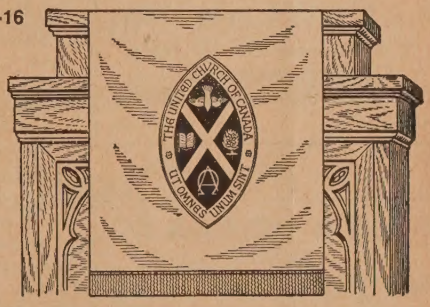

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Bermuda Methodists Welcome Minister

Rev. Norman M. Guy, D.D., was welcomed as minister of St. George's Circuit, Bermuda, by a large group of Methodists in Ebenezer Church, August 24th. He succeeds Rev. John W. Hawes, minister for six years.

Dr. Guy has been a Professor in Drew University, Madison, N.J., for 21 years. He is no stranger to Bermuda, however, having served a pastorate at Wesley Church beginning 1918, and as supply minister on two occasions.

Rev. W. S. Loring conducted the service, assisted by Rev. J. A. Berridge. A Reception for Dr. and Mrs. Guy followed. J. L. D. G.

Mr. William Norrie, National President of the Young People's Union, sailed from Montreal on September 25th for England. Bill is the Rhodes Scholar from the University of Manitoba and he will study Law at Oxford University during the coming academic year. The affairs of Y.P.U. will be in the capable hands of Mr. Des McCalmont of Winnipeg, during Bill's absence.

National Y. P. Council, 1954

MARJORIE KITCHEN
Chairman, Publicity Committee

National Y.P.U. Executive members are eagerly planning an outstanding programme for the lucky Young People who will come from all across Canada to the Ontario Ladies' College, Whitby, next August 17th-22nd. Inspiring theme addresses, discussion groups, exchange of programme ideas, vespers, and the launching of the "Spiritual Enrichment and Membership Advance," as well as the election of the National Executive will be features of this National Council. To Council may come two delegates per Church Presbytery from each of the five Central Conference Unions, and one delegate per Church Presbytery from each of the other Conference Unions, plus all Conference Union Presidents, the National Executive, and non-voting delegates from each Conference Union numbering twenty-five per cent. of its voting delegation. Each Conference Union is responsible for the travel expenses of its own delegates.

Did you hear the thrilling story told by delegates to last National Council in Winnipeg? You did! Then, I am certain that you will look forward to National Council, 1954, with hopes of being a delegate; that you will support your Conference Union's preparations, that you will join others in prayer that through the inspiration, study, and fellowship there, we may renew our commitment to Jesus Christ, and assume greater responsibility in our Church.

Twelve per Cent Ahead!

It is encouraging to find so many watching the figures month by month to see if the minimum of 10 per cent. increase in 1953 is likely to be attained. We are grateful to report that at the middle of October the Church had recorded an increase of 12 per cent.

November and December are the months when all who really desire to support whole-heartedly the missionary and other wider work of the Church must make sure they are generously doing their full share and encouraging others so to do.

If you are approached by an Every-Person Visitor and asked to assist in "completing 1953 successfully and underwriting 1954," please do all that you feel you should do.

850,000 members of The United Church of Canada have the resources. Let us each one demonstrate that we have the will to make the 10 per cent. increase for 1953 and even go beyond.

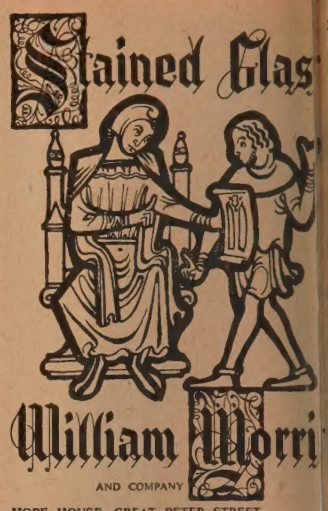
	October 16th 1952	1953
Newfoundland	$ 12,084	$ 14,042
Maritime	160,298	175,203
Montreal and Ottawa	204,310	220,155
Bay of Quinte	125,957	146,160
Toronto	395,360	440,375
Hamilton	247,862	270,361
London	205,813	231,095
Manitoba	109,654	120,730
Saskatchewan	79,087	96,523
Alberta	93,495	108,286
British Columbia	103,424	123,012
Donations	5,812	7,632
	$1,743,156	$1,953,574

Denzil G. Ridout.

Windsor Minister Married

Rev. Gordon Earl Burgess, formerly of Sudbury, Ont., newly appointed minister of Roseland Church, Windsor, Ont., was united in marriage to Miss Laurel Elaine McDougall of Toronto, by Rev. Clayton Searle, assisted by the father of the groom, Rev. Frank Burgess, in High Park Church, Toronto, on August 15th, 1953. After a wedding trip by motor to the New England States, Rev. Gordon E. Burgess and Mrs. Burgess will reside on Howard Ave., Windsor.

Epworth Church, Kingsville, Ont., is planning to observe Laymen's Week with three special speakers on Friday, Saturday and Sunday, October 23rd, 24th, and 25th. The speakers will be Dr. R. B. Hare, Simcoe, Ont.; Mr. J. H. Moore, Hamilton, Ont.; and Mr. Ralph C. Young, Toronto, Ontario. On Saturday afternoon there will be a Sunday School Rally. It is hoped that new enthusiasm and renewed interest will be created in Church life and community spirit.



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Winchester Springs three-point charge, Dundas-Grenville Presbytery, vacant. Interested ministers contact Mr. Arthur Adams, Winchester Springs, Ont.

Little Current Pastoral Charge in Sudbury Presbytery now vacant. Interested ministers please contact the Recording Steward, Dr. Walter G. Alston, Little Current, Ontario.

Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

Beamsville pastoral charge, Niagara Presbytery, became vacant October 15th, 1953. Interested ministers please write B. B. Davidson, R.R. 3, Beamsville, Ont.

Ahuntsic-Montreal North two-point charge is now vacant. Interested ministers please write or contact H. J. Parkinson, 10722 Olympia Blvd., Montreal 12, Quebec.

Sharbot Lake - Maberly pastoral charge, Kingston Presbytery, requires a minister. Interested ministers are asked to contact Dr. W. A. Weatherhead, Recording Steward, Sharbot Lake, Ontario.

St. Paul's pastoral charge at Ormstown, Quebec, now vacant. Ministers interested in vacancy contact James M. Winter, Secretary, Ormstown, Quebec.

Thomasburg four-point pastoral charge, Belleville Presbytery, vacant. Interested ministers please apply to Secretary of Pastoral Relations Committee, Mrs. Warren Harlow, Stirling R.R. 4, Ontario.

Bolton pastoral charge, Dufferin and Peel Presbytery, vacant December 1st. Interested ministers please contact W. E. Egan, Recording Steward, Bolton, Ont.

Dorchester - Crumlin charge, Middlesex Presbytery, London Conference, vacant June 1954. Interested ministers write to Cecil Leitch, Thorndale, Ont.

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Ministers' Addresses

Rev. H. V. Ellison, Newington, Ontario.

Rev. Francis H. Stevens, Erskine United Church, 214 Wright Ave., Toronto 3, Ont.

Sunday School Papers Wanted

Back numbers of Sunday School papers for all ages for the years 1952-3 are wanted on an Alberta rural Mission Field, where they are most acceptable. Send them to the missionary, Miss Grace E. King, Smoky Lake, Alberta.

Sperling (Man.) Church, Rev. Doyle Holtzman, minister, held a most successful Vacation School this summer. Over 100 attended. The minister and Mrs. Holtzman were in charge, assisted by the Sunday School teachers and others.

19–2

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THEY will go in the spirit of friendly interest and in the conviction that it is a matter of vital importance to all of us that the many phases of the Church's work in Canada and Overseas be continued and extended.

THE completion of the work for this year, and the continuation of that work during the twelve months to come depends in large measure upon the success of their visit.

PERHAPS you are one of these visitors. If so, the whole Church is indebted to you and we would say *thank-you* for the time and effort you will be giving in this way.

PERHAPS one of these visitors will come to your home. We hope you will receive him warmly and, remembering all that you have received from God, will pledge *generously*. Find out from your visitor all you can about the work your Church is doing. When you know you will count it a rich privilege to share in making it possible.

IF, PERCHANCE, no Every Family Visitation in your congregation has been planned, perhaps you will be able to encourage one to be organized.

THERE is no more effective way of bringing to our people the thrilling story of the work the Church is doing or of the many challenges for further service that confront us to-day.

THERE is no better way of reminding us all of how much we have been given, and of the fact that the Missionary and Maintenance Fund offers *one* vital way of saying "Thanks" to God, for this Fund is the organized way our Church has for *every* member to share in *every* phase of the Church's wider work.

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